

VOL XXI

THE

NO 7

THE CHRISTIAN CENTURY

FEBRUARY 18, 1904.

"The Christian missionary motive is threefold. We are summoned by God in Christ to join with him in doing that work of saving grace toward men which is nearest to his heart, and we cannot refuse: loyalty to God and Christ constrains us. We have received in Christ the best good in life, and are impelled from within to impart it: love to men constrains us. The world needs the gift, and needs it now: and the tremendous want constrains us. The threefold motive is justified by present facts and by eternal realities, and there is nothing that can legitimately deprive it of its force, except the full accomplishment of the end. No special views are needed to enforce the motive. Taking the world exactly as it is and as all sound knowledge finds it, the motive is sufficient. But it is a spiritual motive, and must therefore be spiritually discerned."

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The Christian Century

Volume XXI

CHICAGO, ILL., FEBRUARY 18, 1904

Number 7

EDITORIAL

THE ORTHODOX PARADISE

THEORETICALLY no sect is tolerated in Russia, the church being reckoned one and indivisible. Yet there are fifteen millions of dissenters among the 130 millions of people in the Russian empire. But the difference between the "orthodox" and the non-conformists is sufficiently great to say that Russia is the only genuine specimen of church and state. In Great Britain, on the other hand, where the king is the "Defender of the Faith" and a state church is regnant, the actual membership of the established church is exceeded in numbers by the adherents of the dissenting bodies. But if Russia is the orthodox paradise where the "whosoever-wills" are the elect, and the "whosoever-wonts" are the non-elect it is also a land whose people seem to themselves saints when most they play the devil, to use the poet's idea. For Stundists, Mennonites, Dukhoborts and Jews have all been hardly dealt with. And even those who for many years have been considered a kind of privileged dissenters have had to take their turn of persecution, too, at the hands of the state church.

It is rather strange that in both Russia and England, and not so far apart as to time, two despots should have been the leaders of religious reformations. Like Henry VIII. Ivan the Terrible was well read in theology and took a deep interest in the church. But while he commenced a work of ecclesiastical purification it was reserved for the Patriarch Nikon, a century later, to accomplish a fundamental reform. He effected a restoration of primitive Slavonic ritual, with a drastic purification of the liturgy and missals. This, however, soon aroused a storm of disapproval and resistance was organized and dissent deepened into schism. The secessionists, like some modern denominationalists, ignored the fact that the very reforms that resisted were in reality a restoration of the ancient worship, while they themselves were the innovators. To them all religion is merely a symbol. Law and spirit are inseparable. Form and essence are one. The smallest jot or tittle is profoundly holy. But their interpretation is wonderfully free. For instance, these "old believers" explain the story of Lazarus as a parable, not as a miracle. Lazarus was the human soul, his death the state of sin. And Christ's entrance into Jerusalem was not an incident in his career, but a typical description of the entrance of the Holy Spirit into the heart of man. Is it any wonder that a country where bigotry, su-

perstition and rigor are so characteristic of its people is under the rule of formalism and autocracy?

CHRONICLER'S DESK

WHAT about our interpretation of the commission in the bearing on the question of world evangelism? Have we yet applied this last commandment given before he was taken up to the full extent of its spirit and purpose? Have we grasped the full significance of the great commission, as it appeared to the vision of our Lord, when he gave it to the apostles on the Mount of Olives? Our method of interpreting it as it was illustrated in the preaching of the apostles is the true historical and Biblical method, for in the last analysis the apostolic construction of the commission must be ours. When we have ascertained how the apostles understood this wonderful document in relation to their work, we possess ourselves of the key to its application to the modern situation. But have we yet sounded the depths and caught the essential spirit of this amnesty proclamation and missionary chart of our divine Lord? Do we really understand it as the apostles did?

The specialty of the Moravian church is missions. It is the only church in the world whose congregations are in themselves first and foremost and chiefly missionary organizations. This small denomination surpasses all others as a veritable incarnation and thorough-going comprehension of the "go" of the commission. Our specialty has been to illuminate the conditions of salvation, the divine method in the making of disciples as set forth in these final words of Jesus. We have done yeoman service in this department of apostolic teaching and practice. Our Moravian brethren begin at the beginning of the commission, and we have commenced in the middle, that is to say, in first and fundamental emphasis, and in the chronological and historical order of our beginning, they began with "go" and we with "preach." This was legitimate and inevitable under the circumstances. The apostles, however, in the order of time and accent, began at the end of the commission, their first and supreme stress was upon the imperial "I" of the Master's final word, "Lo, I am with you." The beginning of world evangelization with the apostles was the conscious presence of Jesus as the transcendent spiritual force and passion in the hearts of his people. After ten days in a prayer meeting Jesus came

back again in the person of the Holy Spirit, the promised second coming and abiding presence of ten days before, in the form of the heavenly endowment with power, and with the consciousness of this illuminating, transforming, uplifting presence the apostles preached the conditions of salvation, established the first congregation of the new church of the Holy Ghost in Jerusalem, and then advancing upwards to the beginning of the commission who could prevent them from going? Who with the consciousness of Christ's presence and power in his heart can be held back from sending the light and taking the truth of those who sit in the region and shadow of death?

The coming of Jesus in power on the day of Pentecost in the person of the Holy Spirit was not what we call, in theological phrase, the second advent, but it was certainly the second manifestation of Jesus in the "Lo, I am with you all the days even unto the end of the world." This heavenly endowment of power and passion for souls must come first and when it comes to the church as it came to the apostles, earth and hell and all the powers of darkness can not prevent the world from being evangelized. Herein lies the crux of the missionary problem. It is not a question of machinery, it is a question of power. It is not a question of a theological, or a theoretical plan of salvation, but a question of Christ within in the might of his spirit. It is not a matter of statics or statistics, money or methods primarily, it is a problem in spiritual dynamics. "Our gospel came not unto you in word only, but also in power and the Holy Spirit and in much assurance." The enthusiasm of humanity comes into the soul with Jesus and not without him. The fundamental problem is not converting the church to missions, but converting it to Christ. Conversion to Christ brings with it the passion for souls that must find expression in the preaching of the gospel to others and to all others. The unmissionary, the non-missionary and the anti-missionary church is Christless, for the simple reason that the church which cuts off the end of the commission eliminates the power house from the moral trolleys of the universe and in effect cuts it all off. Christ within and missions are inevitable.

RUSSIA-JAPANESE WAR

ALL interest is centered in the Orient at the present moment. Questions which at other times would find place on the first page of the secular press are relegated to some secondary position. The issue between Russia and Japan is of world interest. The time has come when not only "no man liveth to himself," but no nation liveth to herself. It is possible

that Russia's delay in answering Japan may mean a declaration of war for the whole world; although the United States has already taken steps to prevent if possible any such consequences. But the hesitancy with which Secretary Hay's proposal was received, reveals the complexity of the problem.

Japan has shown herself an adept in modern warfare. Her victory over China a decade ago and her dexterous movements in the present conflict with Russia places her in a new class. She cannot longer be treated with impunity by any nation. The Japanese are united and patriotic, forming even with their castes a homogeneous whole, while Russia, professedly Christian, has nursed within her bosom foes which have been a menace to her peace and prosperity. She has a vast heterogeneous population, lacking in those elements which give a nation unity and strength. Her treatment of many of her own subjects and her movements in the far East during the past few years have alienated many of the leading world powers. The sympathy at present is largely with Japan. Although she has been a heathen nation, yet it is felt that justice is largely on her side. Accurate and trustworthy information comes slowly. A large number of Russian ships have been destroyed and many others disabled. The Japanese have suffered a considerable loss, partly on land. It is impossible to predict the outcome at the present writing.

EDITORIAL PARAGRAPHS

We are glad to know that Dr. and Mrs. Layton, who have been some years in our Congo mission work, are not to withdraw from the foreign field. Owing to government restriction it seems impossible to open new work on the Congo at present, and as it is considered unnecessary to have two medical missionaries at Bolengi—our only station in that country, where Dr. Dye now is—Dr. and Mrs. Layton came home recently. But the work is being enlarged in China and the F. C. M. S. has decided to transfer Dr. and Mrs. Layton to that great Oriental empire. The expectation is that they will go out next September, Dr. Layton at first relieving at Nanking Dr. Macklin, who needs a vacation.

* * *

The Congo work has been greatly blessed and achievements in that field ought to encourage greatly the supporters of our foreign work. Any church desiring to hear of the work of the Lord in Congoland should address Dr. Layton, care of "The Christian Century."

* * *

Of course this action of the Board will be contingent on the "situation in the far East." With warring nations surrounding China it is impossible to forecast what may happen. Secretary Hay has been making efforts for the guarantee of the status quo, and with a great degree of success. Certainly Japan has no designs upon China. The danger lies in an uprising in China itself against the foreigner or in other powers than those now at war being dragged into the conflict.

Religion is never worn out by everyday use.

An Appreciation of Mark Hanna By Lloyd Darsie



IN THE passing of Senator Hanna the workingmen of America have lost a sincere friend and a staunch advocate. Whatever may be said of M. A. Hanna as a statesman, financier, politician and "captain of industry"—and he was strong and masterful in all these relations—this is certainly true, he loved his employes and enjoyed, to the fullest extent, their confidence and esteem. An incident that occurred in Cleveland some years ago will illustrate this. Captain Wm. Cummings, who sailed the "Corsica" on the Great Lakes, was a favorite with Mr. Hanna. When word came to Cleveland that he was attacked by pneumonia and would arrive on a certain train from Buffalo, Mr. Hanna met him at the union depot with his private carriage and his family physician and saw that he had every attention. Some time before this Captain Cummings had united with the Franklin Circle Church of Christ and was very firm and outspoken in his convictions. He was promoted to the command of the "Corsica," then a new boat. The vessel was about to make a trial trip. Many prominent people were invited to go aboard. For the entertainment of the guests wine and champagne were sent to the vessel. Captain Cummings at once called up Mr. Hanna by telephone and said: "The Corsica belongs to you, and you have a right to say what shall take place aboard her, but I wish you would not entertain your guests with liquor on her trial trip." Mr. Hanna at once granted his request, he had such respect for the conviction and principles of a trusted employee. Captain Cummings was for many years a deacon in the Franklin Circle Church and was much admired by the senator and his family, who frequently took lake trips with him on vessels owned by the transportation line of which Mr. Hanna was superintendent.

When the street railway strike broke out in Cleveland some years ago Mr. Hanna had planned a European trip. His tickets were purchased and all arrangements made, but he knew that if the strike extended to the west side lines he could not go to Europe. He directed Mr. Mulhern, his superintendent, to ascertain the attitude of his employees. An old Irishman "saw the boys." He came back to the superintendent, saying: "Tell the old man to go on and have a good time. We'll take care of his property. There'll be no strike on the West Side." This attitude was the outcome of fair and generous treatment. In thirty years' experience as a capitalist and employer of labor, Mark Hanna never had a serious difficulty with his employees, and I have heard him say that any labor trouble could be settled in a few minutes if the employer and employees would get together and talk matters over in a reasonable and amicable way. You will hear nothing but good of Senator Hanna from the thousands of men who for more than a quarter of a century have labored under his direction.

I heard the remarkable address delivered by Mr. Hanna at Chautauqua, N. Y., last summer. For more than an hour he held a great audience of 5,000 people

spellbound while he championed the cause of the laboring man in an address upon "Capital and Labor." He was so frank and fair in his utterances that he captured his audience at once. He said that in adjusting labor troubles he had always had more trouble with the capitalists than with the workmen, and he deplored the unwillingness of employers to treat fairly and reasonably with their employees. He advocated the Civic Federation and urged upon us our responsibility to support and advance the plans of the Federation for the betterment of economic relations.

The address was faultless in diction, clear and forceful in delivery, logical and convincing in argument. It made a profound impression upon the great audience. I was amazed that a man who had so little training as a platform speaker could be so self-possessed and so masterful upon the public platform. The lecture was worthy to be compared with the best efforts of his friend and companion, Wm. McKinley. Mr. Hanna's home was but a few steps from the Franklin Circle Church of Christ in Cleveland, O., and during my twelve years' pastorate there I had frequent opportunities to observe the man and the manner of his life, as well as to meet him personally. He was a great and good man, with a genius for organization. Every enterprise he touched flourished. The highest compliment that can be paid to any man is this, "He was honored and loved in the community in which he lived." These words may be truly spoken of our dead senator.

The greatest loss sustained by our country in the death of Mr. Hanna is not his removal as statesman, financier or politician from circles where he has served with honor and distinction, but in his removal from the public arena where the great issues of capital and labor are being settled. He was the friend and confidant of both and had he lived would have done much to have brought to a happy issue many intricate and vexing problems that now confront us.

THE BIBLE IN THE SCHOOLS.

Dr. Ira Landreth, the recently elected secretary of the Religious Education Association, which is to hold its second annual convention in Philadelphia this spring, gave utterance to some convictions in an address last Monday in Chicago upon the question of "The Bible and the Public Schools." He said, in part: "To leave religious education out of the schools is to impress the child with the belief that it is unimportant, for he gets the idea that the schools teach all that is worth knowing. We have the right to demand that the public schools shall, at least, teach the moral principle of Christianity, and that every school teacher shall be able, consistently, to teach the morality of Christianity. The age demands civic cleanliness. The employer says to the employee, 'Be clean or keep off the payroll,' yet we are told that the public schools are not essentially moral. What the state needs is just one generation of properly trained voters, and it is about to get it. Religious education in the schools will solve the civic problem."

Christianity and Trust

By Edward
Amherst Ott

FOR two very important reasons the cause of the Christian religion has to be promulgated by the member of the church. There are two reasons why religion is a trust upon the hearts of the devotees. The first is for God's sake and the second for man's sake.

It was necessary to place the interests of the church in the hands of devotees. The Mosaic law written in stone still needed an interpreter. A moral needs to be enforced by an individual. It is the warm heart, the vibrating voice, the hand clasp of friendship that is all powerful in the launching of any great movement or the carrying forward of any good work. The Bible itself remains unread in many homes. A book cannot save the world. It is the spirit of Christ in motion that becomes eloquent. It is love expressed that touches the human heart. It is for this reason that the gospel is placed upon the shoulders of the devotees, and the disciples were told they were the salt of the earth and where the salt loses its savor the world sinks into degradation and sin.

The second reason is that man can only prove his religion by its exercise. Robinson Crusoe could not be a Christian. He could have been good, he could have had a religion, but not the Christian religion. The proof of the Christian religion is the "passion to save." Not until Friday appeared upon the scene would Robinson Crusoe have an opportunity of showing Christian character. It is this burden upon our shoulders that keeps our feet from slipping.

Setting a Christian example, the opportunity of doing good, the chance of serving humanity in the name of Christ and of proving the value of the Christ love; all this lifts the Christian to the heights of beauty and strength of Christian character. We understand this the better when we feel the mighty interests of the soul under which St. Paul labored.

The preacher who loses the spirit of evangelism has lost the essence of the Christian religion. He would be like the doctor who cares more for the practice of medicine than curing the sick; the teacher who cares more for pedagogy than in overcoming the ignorance of his class. If the gospel were not a trust upon our shoulders, if we were not responsible for the salvation of the human race, the greatest good of the Christian religion would be lost to us. The "passion to save" must ever be the one, the foremost interest of the Christian heart.

Paul endured the shipwreck, the long missionary journeys, the prison life and everywhere there was but the one passion manifest—the passion to save. Nor was it with him as is too often the case in the ministry, a professional passion, used only when the man was on duty.

We desire to save people in general, but not the railroad conductor, the butcher, the baker, the domestic. It is only the people to whom we preach the word in general whom we want to save, but not people in particular, and so our churches have not prospered as they should. The word is eloquent to-day as

ever; the holy spirit vibrates between the eternal God-head and the earth; Christ's hands bleed and drops flow from his brow; but the church does not prosper when the spirit of evangelization dies because it is the spirit of Christianity. It is the "Go into all the world" spirit.

When Paul sat in the prison and his back was bleeding under the lash, and his feet and hands were crushed in the stocks, he dreamed not of the salvation of the human race; of the saving of far away cities; nor did he denounce the acts of his jailor. But, ever moved by his one fundamental passion, he loved the man that lashed him and lead him to the baptism of his Lord.

The foremost thought in the trial before Agrippa was not to defend himself. He did not remember that he was on trial for his life, but that Christ was being tried before the world, and so his speech was made to save Agrippa and not to save his own life and he almost persuaded his ruler and judge to accept the religion of the man on trial. It is be-

fore this single-mindedness the walls of doubt and sin come down. The plain charts which hang upon the walls at our missionary rallies, with their story of triumph and the story of the unconverted millions are more eloquent than any voice. To the man with imagination to understand the need they stir the heart profoundly.

The request of our national society is triflingly small, twenty cents from each member of our church. If the cause can be properly presented; if the people can understand what is necessary; there will be no question as to what is accomplished. The responsibility is upon the shoulders of the preachers. Those who stand before their people and with the passion to save in their hearts, co-operate with all whom Christ has magnetized into his own likeness, can make a new record for the Foreign Christian Missionary Society. And by accepting the burden which God has intrusted to us, and placing it upon our shoulders, it will keep our feet from slipping and the Lord can then bless us and the church as no unmissionary church can ever be blessed.

Walking With God

By W. P.
Aylesworth



HIS expression, in which the intimate relation between God and two of the patriarchs is recorded, is full of simple beauty as well as practical significance. Especially was this relation emphasized in the case of Enoch. Two of the greatest inspired writers, Moses and Paul, have made striking reference to it. It suggests possibilities to the homesick wanderer from God full of hope and comfort. Truly "he is not far from any one of us" if we rightly seek him. To realize this fact, with a childlike faith, is to rob temptation of more than half of its power and to drive away the clouds of fear from our troubled hearts.

The metaphor is homely and strong. In various ways relating to obedience and duty, the idea of walking is many times used in the Old and New Testaments. It not only abounds as a beautiful and comforting sentiment, but is exceedingly instructive and practical. It implies an entire unison with God in heart and purpose. "How can two walk together except they be agreed?" (Amos 3:3.) There must be a common end in view. Walking with God means going his way. Any thought of intimate nearness to the Heavenly Father that does not involve obedience is mistaken. "Ye are my friends if ye do whatsoever I command you," are the words of Jesus. The entire question of human destiny hangs upon this common sense statement. It is absurd to expect to meet God in peace, here or hereafter, unless our lives conform to the pattern of his life. Faith and doubt, love and hate, righteousness and sin, are roads leading in opposite directions and those who travel them can never meet. To study the divine will and know the truth is a fundamental need in Christian living. First, we must trust God, give him our hearts, wholly submit our wills to his. The first step in learning to walk with him is to ask, "Lord what wilt thou have me to do?" It opens before us

questions which require close study and careful thinking. It implies meditation upon the law of God day and night. It is, therefore, a most fitting starting point from which briefly to survey some of the riches of divine wisdom in giving us the system of human redemption.

* * *

But it is also exceedingly suggestive of that wisdom that comes by experience in Christian living. In our desire to clear away the mists of sentiment have we not, sometimes, overlooked the fact that there are truths which only become abiding and real as we experience them?

There is an undefinable sympathy between God and the soul that is essential to harmonious action. Largely the difficulty of Christian living is lack of spirituality. Well meant though our acts may be, we find ourselves failing to keep step with God. Such skill in marching heavenward is obtained by prayerful effort to do his will. Some of our hardest struggles and bitterest trials contribute to this needed discipline. "Patience worketh experience and experience hope."

Such personal trust in God contributes greatly to power, both spiritual and intellectual. A glance at history, sacred and profane, proves this assertion. Abraham was the "friend of God." With Moses God talked "face to face and mouth to mouth, as a friend speaketh to his friend." At last, in his closing struggle and disappointment, he felt "the everlasting arms underneath him." To David Jehovah was "our dwelling place in all generations." Paul rejoices in "Christ within, the hope of glory." The uninspired heroes of history have felt this power of personal contact with God. Luther, surrounded by thick darkness from the human side, "lifted up his right hand in that darkness, touched God's right hand, and was strengthened." Queen Victoria, when called, a girl of eighteen, to be Queen of England, knelt upon her chamber floor and asked that God would help her to be a good queen.

The last words of Gladstone were "My Father." What a revelation of the source of statesmanlike power came in the closing utterances from our martyred McKinley. Calmly turning his face to God, he yielded all to his will. Such a source of power is open to all who are able to "walk by faith, not by sight."

Nothing contributes so much to our comfort as such an attitude of spirituality. The uncertainties of life cease to perplex and worry. The beautiful words of Cary echo the sentiment of all trustful hearts:

"I know not where his islands
Lift their fronded palms in air;
I only know I cannot drift
Beyond his love and care."
"For God hath not called us to the
spirit of fear, but of power, and of love,
and of a sound mind."
The hymn our mothers sang so de-
voutly in our childhood still rings in the
halls of memory:
"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

God Working With Them By Laura DeLaney Garst



DOWN the ages from the time of the luminous dream of Joseph, "Emmanuel God with us," has been the glorious shibboleth of the faithful. The thoughtful, who carefully observe the marvelous march of missions during the centuries, must reverently exclaim, "Not unto us, not unto us, O Lord, but to thy name be all the glory."

"God working with them." Wonderful mystery!

Both interesting and helpful would it be to catch a vision of the guiding hand as it has wrought with them through the ages. Let us consider some of the ways in which, very practically, he has worked with the missionaries in foreign fields.

First, in the isolated mission homes do we see him working with them. Surely, only divine help could make college bred, cultured men and women joyously happy among alien people, with the sound of strange tongues in their ears continually. One of our own mission homes, that of the Stevens in Akita, Japan, gives fine illustrations of this. Until lately, far from railroad or white companions, they have toiled there so happily. Little Henry, the only foreign child for many miles, has kindergarten with mother in the mornings and in the afternoons play with pet dog, cat, chickens and donkey. Bro. Stevens has felt willing to still further isolate himself from the joys of this isolated home that he may gain new friends for the cause and help erect a new church building.

Again God's power is seen in the protection he gives the missionaries in the way of physical safety. Did you ever stop to think, dear reader, how marvelous it is that the missionaries, living constantly among the most unsanitary surroundings, with pestilence, plague and death all about them, are so literally "kept" in the very hollow of his hand? Surely we can say with the Psalmist, "A thousand shall fall at thy side and ten thousand at the right hand, but it shall not come nigh thee." The angel of the Lord does indeed seem to encamp round about them and deliver them. A servant in a missionary's home in India discovered the presence of the much dreaded cobra on the place. The master succeeded by means of a mirror in discovering the den of the terrible creature, and destroying him and his mate. But the mouth to the den was just between the pots of plants that had been daily watered and tended by the missionary's wife, and within a dozen feet of his study door. Snake charmers were called and in a short time by their weird music had woed

from their coverts and killed, five full sized cobras.

Once more, in the beautifully Christian spirit of those not long won from heathenism, does God show that he is working with them. One cannot contemplate unmoved the history of missions in the South Sea Islands. In a decade or a little over the great Apostle of the Polynesia, John Williams, having found these people degraded and brutal beyond description, left them law abiding, worshiping and humble. Family worship was daily observed, the Lord's day kept, and property of others cared for by those who had been habitual thieves. Many idols were divested of their gaudy trappings and used as supports under buildings, for fuel, etc. At one time a number of Christians determine to demolish a heathen temple. The heathen party got wind of it and prepared for a mighty holocaust when they should have captured the Christians and frustrated their plans. A room was constructed of trunks of trees, and all preparation made to roast the Christians. Long and earnestly did these Christians pray, for though they knew those against them were four times their number, they had no thought of giving up their plan. So wonderfully did God work with them that they utterly routed the heathen party. But did they follow them up with death and destruction? No. On the other hand they roasted one hundred pigs and with the addition of bread, fruits and vegetables, prepared a fine spread and invited the vanquished foe to come and partake of this love feast with them. One of the heathen got up and said, substantially, "You must all do as you think best. As for me I will never again worship an idol. If we had been the winners, these people would be roasting in the oven we had prepared for them. Instead of harming our wives and children or ourselves, they have invited us to this great feast. Jehovah is the true God. These people follow a religion of mercy. I will join myself to them." And that very night the vanquished bowed with one accord with the victors, to give thanks to this Jehovah, God, who had given the victory over them.

Some missionaries of the Lone Star mission were once in sore perplexity. A school had been very successfully conducted, having for the most part high caste Brahman students. Some low caste converts earnestly requested admission to the school. The high caste rose in arms, as it were protesting that they would all leave if the low castes were admitted. The missionary and wife re-

paired to separate apartments to pray over this most knotty problem. Were they to listen to the Brahmins the financial basis of their work would be secure, but what about the glorious democracy of the Kingdom they had come to herald? In great trouble they each sought guidance from the Word and were simultaneously led to open the Book at I Cor. 1:26-31: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish, weak, base, despised, the things that are not," etc. When they met a few moments later and found to their surprise that each had had a message in their extremity they were ready to say they had been mistaken in their methods, and immediately announced a change. Of course, the high castes left when they found the school would be free to all, but the foundations were not undermined. On the contrary, he who had shown the way added his blessing, and more high caste converts were numbered from time to time than formerly.

When William Murray, the great friend of China's half million blind, weary with contemplating the possibilities of adapting the systems whereby the blind are enabled to read to the complicated ideographs of China, sought rest and forgetfulness in sleep one day, was his vision of the entire system he afterward perfected and gave to the Chinese spread out like a map before him, less a Divine revelation than the dream of Peter on the housetop? Nay, verily. And William Murray felt in his soul that God was with, and wonderfully working with, him.

What a picture the weak and fearful ones to-day have of the partnership of the Lord God Almighty in the life of the poor Karen slave! Converted, filled with the Spirit, he started out into India, dark, sad India, with the message. In one year nine churches were established by his efforts, with over 700 converts. These were multiplied to 30 churches in three years' more labor, and 2,000 converts. The man worked without salary. Offered a position under the British government, though too poor to take his beloved wife on his evangelistic trips with him, he refused to leave his great work of soul seeking and saving. These Kares, friends, erstwhile depraved and vicious drunkards, were third in their gifts through the Baptist Missionary Union one year. Only Massachusetts and New York were ahead of them! \$30,000 in a year! In the light of this does \$250,000 for the Disciples in 1904 seem big enough? Fifty years from the conversion of one of their great leaders, they dedicated a house of worship that cost them \$15,000. Not content with this they set about raising \$25,000 to build a normal school.

Wonderfully will God use those who give themselves as they should in his service.

One of our most clear-visioned and active preachers in Ohio sends in a kind personal letter the following statement. As the letter was private we do not publish his name: "I greatly admire The Christian Century for its timely and helpful editorials and its broader outlook for the things which are vital just now amongst us."

Christian Pioneers and Their Work

IV—Walter Scott.

AMONG the Christian pioneer preachers of northern Ohio next to Alexander Campbell stands Walter Scott. In some of the practical details of Gospel analysis and preaching it is not invidious to say he outranks him. In this sketch of a pioneer preacher and others to follow space placed at my disposal will not allow much detail. Only such outlines as will in a measure present the personality and peculiarity of the subject must suffice. Each of the men to be named is worthy of a volume but that volume cannot be written here.

Walter Scott was born in Moffat, Dumfrieshire, Scotland, on the 31st of October, 1796, and died in Marysville, Kentucky, April 23d, 1861. His personal appearance is well described by William Baxter in his "Life of Elder Walter Scott":—He was about middle height, quite erect, well formed, easy and graceful in all his movements, his hair black and glossy even to advanced age; he had piercing black eyes, which seemed at one time to burn, at another to melt; his face was a remarkable one, the saddest or gladdest, as melancholy or joy prevailed; his voice was one of the richest I ever heard, suited to the expression of every emotion of the soul, and when his subject took full possession of him he was an orator. I have heard Bascom, and Stockton, and many other gifted ministers, but none to compare with him; he stands alone." The social qualities of Walter Scott were of a high order. He possessed in a remarkable degree the power of adapting himself to any company into which he might be thrown. Many persons need the stimulus of an audience to call forth their best efforts; but he was often as happy and fascinating in his presentation of truth in the presence of a few as when before a large and delighted auditory. His ready wit and flow of anecdote, his large and intimate acquaintance with science and literature, rendered him the center of every circle, no matter how accomplished and refined that circle might be. His manners were those of an accomplished gentleman, and the brilliancy of his conversation and the kindness of his heart always made him a favorite and in not a few instances gained him the lasting friendship of those who differed from him where they met, but were very near his way of thinking when they parted.

His ideal of a preacher was lofty. The real, the true, the ideal preacher to him was one who made Christ ever the central thought and inspiration of his discourse, one who dealt not so much with the doctrine of Christ as with Christ himself; one whose chief business was to point sinners to the Land of God. And it is doubtful whether any uninspired man ever came nearer this model than he himself unconsciously did. Christ, his nature, offices and work, were his chief and almost constant themes, the alpha and omega, the all in all. To reach his ideal he was accustomed to go to Christ rather than to the apostles, and to draw from the evangelists rather than the epistles. He was emphatically a

gospel preacher, one who entertained a very special regard for the writings of the evangelists. Of them he says: "These form the ground work of our faith in Christianity; they contain the immediate evidence of its divine origin; they are the pillars and the gateway of the holy temple; the bulwarks of the new institution, and citadel of the Christian religion, which have withstood the shock of the heaviest ordnance and artillery from the heaviest batteries of all our enemies since the age began."

The names of Alexander Campbell and Walter Scott will ever be linked together as true and earnest preachers and workers. They were not rivals any more than Moses and Aaron, or Paul and Silas. With different gifts they devoted their lives to the accomplishment of the same glorious end. As preachers they were great enough to be compared and neither would suffer by the comparison: Campbell was always great and self-possessed; Scott subject to great depression, and, consequently, unequal in his public ef-

forts, but, at times he knew a rapture, which seemed almost inspiration, to which the former was a stranger. Campbell never fell below the expectation of his hearers; Scott frequently did, but there were times when he rose to a height of eloquence which the former never equaled. If Campbell at times reminded his hearers of Paul on Mars Hill, commanding the attention of the assembled wisdom of Athens; Scott, in his happiest moments, seemed more like Peter on the memorable Pentecost, with the cloven tongue of flame on his head, while from heart-pierced sinners on every side rose the agonizing cry, "Men and brethren, what shall we do?" Campbell convinced the mind of the skeptical; Scott moved the hearts of the masses.

The impression made on the minds and hearts of those who heard Scott will never fade until all things else shall fade. And now, as only a remnant of those who heard him in his prime yet linger, "the world will not know anything, save by dim and imperfect tradition, of the wonderful eloquence of this gifted, this princely man."

F. M. GREEN.

Reserve Forces of the Church

By Cephas Shelburne

WHEN Starr King saw the great trees of California standing forth twenty-five feet in diameter, and lifting their crowns 300 feet into the sunshine, he was moved to tears. It was the thought of the reserve energies that had been compacted into that tree—the treasures and strength of a thousand summers lay dormant in its massive growth. And when one sees the church, the grain of mustard seed which a man took and sowed in his field, growing into a great tree, its branches branching again and again and lifting her crown heavenward, he is moved to tears at the thought of so much reserve energy, the talent, spiritual dynamic of two thousand years lying dormant in its massive growth. What growth, what spiritual power, what capabilities, faith, sacrifices, love—what immense wealth lies wrapped up in the church of Christ!

The Disciples of Christ are a great people, with a great message to the world, signally blessed of God; youngest among the great religious bodies, yet most active, vigorous, aggressive, making more rapid progress in world-saving than any other body; great in organization and equipment and growth. Yet this young Atlanta of religious bodies is just now beginning to feel its strength and capabilities, outlook and mission. The presidents and secretaries of our missionary societies tell us that last year, both at home and abroad, was the greatest year in our history—more souls won to Christ, more new churches organized, more places helped, more money contributed than in any year of our history. For this we give thanks to God.

But this does not represent the measure of our strength and the power of our plea. Of ten thousand churches only 2,825, less than one-third, gave to missions. Only one per cent of our net savings was used in evangelizing the world, and in bringing souls to Christ; \$210,000 means to our great brotherhood not 20

apiece. A dollar put into the cause of the Disciples of Christ will go farther in the work of soul-saving than in any other religious people in the world; and yet as a people we have not learned even the joy of giving, much less the sacrifice. We fall behind many other great bodies in this respect. Giving is yet, with all its power for good, a reserve force in the church.

One great and certain lesson our people are coming slowly to learn: that to "give is to live, to deny is to die." The church that turns the whole of its energies inward on self becomes a poor, torpid, dull, insipid, shrunken, shriveled up thing with the blight and mildew of Jehovah's displeasure resting upon it. The church that sits and admires herself and consumes all upon self, will soon be consumed and eaten up of self-moth and rust and decay will be the inevitable result.

Alexander Duff, more than fifty years ago, uttered the prophetic doom of many a self-constituted church when he said: "When a church ceases to be evangelical it must cease to be evangelical, and when it ceases to be evangelical it must cease to be a true church of Christ, however primitive or apostolic it may be in its outward form and constitution." The purpose of Christ's coming was to seek and to save that which was lost: the purpose of the church is to proclaim the great salvation—"Go preach the gospel to every creature." The burning words of the great commission are our marching orders. The church's "chartered rights and birthday liberties." The cry of every unredeemed soul is "what shall I do to be saved." The cry of every Christian is "how shall I save others?" We are realizing as never before that the chief end for which the church is constituted is to act the part of an evangelist to all the world.

Let us beware lest we be guilty of reading the Bible merely for texts when we ought to be reading it for visions.

Sojiro Kato

By Maude
W. Madden

AS IS the custom with most childless people in Japan, Mr. and Mrs. Kato decided to adopt a son, and later, a daughter, planning that the two should marry and so keep the family name (the abnormal pride of every Japanese) from dying out. After diligent search among all the relatives, the fatherless son of a distant cousin was decided upon, and since family pride is far more to a Japanese than affection, the boy was gladly sent to his new home. In like manner was Mrs. Kato's family searched, and successfully, for a promising bride for the young man. The children grew up as brother and sister until the boy, Sojiro, was eleven years old, then, because the family were ardent Buddhists, he was sent to a Buddhist school to be educated for the priesthood. After several years of study he became so disgusted with the corrupt practices and unsatisfactory teachings of the priests that, against all family persuasion he left school and became a farmer. He drifted off to Hokkaido, the northern island, the Oklahoma of Japan, and after awhile exchanged the farmer's hoe for the policeman's sword. Only men of good birth can be policemen in Japan, so it is an office of honor, respected by all the people. Some time during these years Sojiro returned home and married the bride that had been chosen for him. "Did they love each other?" I do not know. That is a question never asked in Japanese marriages. Suffice it to say, they seem well content.

In due course of time a son was born to them, and the old folks were supremely happy. Then, just before the birth of the second son the foster parents died. Even so all went well with them for a time. One day a letter came from a relative in the south urging Sojiro to come to him and he would get him a good position in the postoffice. The young couple, without thinking to answer the letter, sold everything but a few clothes and keepsakes and started for the southern town.

What was their disappointment to find, upon arrival, that the relative on whom they depended had left the town and no one knew when he would return. No position was waiting for Sojiro in the post-office either. It afterwards turned out that the relative had expected to give his own position to Sojiro, but, not hearing immediately from him, presumed he did not want it.

Without friends to recommend him (which counts far more than aught else in the Orient), Sojiro searched the city fruitlessly, for days, seeking work. Their little budget of funds was fast diminishing. Oh, for anything to do to provide them with rice. At last the money was all gone. "What shall we do? What shall we do?" they cried. One day Sojiro's wife saw an American woman on the street, then she had an idea. Some way she could get help there, she thought. When she was a child, before he went to her foster parents' house, she had heard some of the "Jesus teaching" and she remembered that the missionaries were kind. So that evening, when her husband returned and sat down gloomy and hungry by the fireless bra-

zier, unheeding the children's prattle, she asked him to watch them a few minutes while she went out. She learned the way to the missionary's house, and, just as the missionary's wife was putting her baby to bed, Mrs. Kato called at the kitchen door and told the cook her story. The cook was a Christian and she called the Bible woman, and when the story ended with "and this is the third day we have been without rice, and I have scarcely any nourishment for my baby," their hearts ached for the poor woman and they promised help. The cook went to the missionary's wife and asked if she might "give the food left from supper to a beggar, and could she and the Bible woman go out on the street for an hour?"

Because baby was at a critical point on the road to slumberland the mistress merely nodded assent, and thought no more about it. The girls went home with Mrs. Kato to see, for themselves, if she had told the truth. Finding it all true, they gave her some of their own money, and promised to tell the missionary's wife in the morning and see if work could be given Mrs. Kato.

In the morning the mistress said, "there is nothing I can give her to do unless it be the washing, the cook has done that heretofore—do you think Mrs. Kato could and would do it?"

Then the girls were given some money for rice and some things for the kitchen, for it was bitter cold winter weather, the snow was nearly a foot deep, and a raw wind blowing from the mountains, and they went to carry the good news of promised work.

When Mrs. Kato returned with the girls, with her baby tied on her back, to thank the missionary's wife, that lady's heart failed her, the poor thing looked so young and frail. She had a cheery, courageous voice and manner, and the missionary determined in her heart that the big, strong cook should share the washing but not the wages.

Not until his wife had received the money for her first work did the young husband go near the foreigners. O, he was so proud! Must he, the head of his family, the pride of his house, the son of the haughty Samuria, must he eat the foreigner's rice? O, what humiliation! But because he was the son of a Samuria he must go and thank, even his enemy if need be, for kindness shown. So one evening he came—young, handsome, proud; one could see it all, and admired him the more for it. Some way a mutual chord was struck, and in spite of pride, prejudice and foreign birth, he liked the foreign man. He promised to come again, and he did, almost daily, for nearly two weeks. By this time letters he had written to influential friends in the north bore fruit, and he was given a clerkship in the postoffice, and better times came to them. By this time also he had become so much interested in Christianity that all his leisure was spent in studying the Bible with the missionary.

Spring and summer came and passed. September began to show autumnal hazes and tints on the mountains, the nights were growing cool. The confinement of the postoffice did not agree with

Sojiro's robust nature, so he sought and found more congenial work and pay on the railroad. Now he was about to be transferred to a town across the mountains, some eight hours' away by rail. "Could my wife and I be baptized before we move?" he asked. Two young men, also, were ready for baptism. So one day Mr. and Mrs. Kato, the two young men, the missionary and his wife, the Bible woman and the cook, marched in a little procession out of the city, half way across the rice fields, as you go towards Sentinel mountain, past the heathen temple to the heaven god, to the little creek whose clear waters give life to all these acres and acres of rice fields, and from whose clear waters these, too, should rise to walk in a new life.

These were the first fruits of the missionary's year of toil in that city. The first indication that the Lord had much people there—and two of these would leave on the morrow. (This was five years ago. The church counts nearly one hundred members now and is steadily growing.)

The Katos moved. Occasionally letters came from them. The first one said: "There is only one Christian, a woman, in this town of 3,000, besides us. We have begun a Sunday School in our house. We are happy in our new life." Two years passed. Mr. Kato could stand the pressure of the work alone no longer. He asked for a few days' vacation and came to see the missionary. "You must come and help me," he said. "There are a dozen men, besides women and children waiting to be Christians. I have taught them all I can, but they need more—you must go back with me."

The missionary went gladly. He took with him Bibles, hymn books and some helpful books for Mr. Kato. The people bought all the Bibles and hymn books and he had to send more on his return home. He found it all just as Mr. Kato had said. They were holding meetings regularly in their own house. They asked for and needed a pastor. There was no pastor without a charge. There never has been yet, in the Christian church in Japan—in fact most of the pastors have several charges each. The missionary thought of a plan; he wrote it to older missionaries and they approved. Then he visited Mr. Kato again; there were several baptisms this time. From this time Kato San left the railroad and devoted himself to the study and preaching of the Word. Lest some should say that he was a "rice Christian," one who served only for the "loaves and fishes," his salary was fixed less than he had received on the railroad. It barely provided them with the commonest food, fuel and left nothing for good clothes. For nearly three years he has been working this way, now he receives half the salary of a regular pastor, and his congregation numbers about forty. It is a growing church. They have the land for a building, and have already paid a goodly share on their organ. It is a church of whose sweet fellowship the missionary is very proud. Its influence is being felt not only in that town, but in the surrounding villages as well, and

(Continued on page 166.)

AT THE CHURCH

The PRAYER-MEETING

By SILAS JONES

MISSIONARY HEROES IN THE BIBLE AND OUT OF IT.

Topic Feb. 23-26: Acts 16:19-34; 2 Cor. 11:24-28.

The Creation of Ideals.

THE boy reads the life of a man of large achievements. He says, "I want to be like that man." The problem of the parent and teacher is to have the boy admire the right sort of men. The missionary is the kind of man whom it is desirable that children and older people should admire. Will the children, especially the boys, admire the missionary? They certainly will not have much respect for the caricature that is often presented as the type of missionary most frequently to be met on the foreign field. Nobody asks a child to admire a sanctimonious idiot. The typical missionary is a man of flesh and blood. He enjoys the life that now is. He has splendid courage and he is not inferior in intellect. He is, moreover, a doer of deeds. His life is full of thrilling incidents. He is often in danger from beasts and men and the forces of nature. He has freed the slave and unlocked the prison of ignorance. In a word, he is the pioneer of the kingdom of God and his achievements are those of the pioneer. If the children read his story, they will have nobler ambitions. They will not so easily be led into the careless ways of the multitude who have no thought for better things.

The Maintenance of Ideals.

In the struggle for existence our ideals tend to become obscure. We forget with what generous aims we began the work of life. The needs of the moment seem to require the sacrifice of the larger plan. It is painfully evident that thousands are yielding to what they regard as the demand of the moment. They say: "We must live and in order that we may live we must discard some of the fine notions with which we began." How shall the nobler ambitions be maintained in the stress of living? The discussion of abstract principles will not give the necessary aid to practical people. Examples are as useful to adults as they are to children. He who has before him continually the examples of men in whom the highest ideals have found expression will not quickly forget his better self. For the maintenance of the high standards of conduct which we have set for ourselves the study of the lives of the great missionaries is most helpful. They were men to choose the better part and did not for momentary satisfactions sell their heavenly birthright.

Knowledge of the World.

Any one of us sees but little of the world. If he acquires much knowledge of the peoples and institutions of the world he must depend on others to give him information. The impression made by the information received is determined in a large measure by the character of those from whom we learn. We

ought to be thankful to the travelers to whose keen eyes we are indebted for a vast amount of information. But I am convinced that we can get the sanest views of the world from the missionary. He judges all things from the point of view of one who places the interests of the kingdom of God first. Furthermore, he is in daily contact with the people. He knows their weakness and their strength as no one else does. He is not merely a curious observer, like many travelers, nor is he thinking of political or commercial advantage. He seeks the physical, moral and spiritual advantage of the people with whom he is associated. It is his desire that these people enter into the inheritance which is theirs by divine right. He therefore is the man to speak of their present condition and their future prospects.

The Fulfillment of Duty.

The March offering will not be what it ought to be until the Christians of America have a more intimate acquaintance with the missionary heroes. They know Paul as a controversialist. Do they know him as a great missionary? The boys and girls have read the story of David Livingstone the traveler. Do they know Livingstone the missionary? The wise preacher will give every encouragement to young and old to gain information on the work of the great pioneers of Christ's kingdom.

The BIBLE SCHOOL

HEARERS AND DOERS OF THE WORD

Golden Text: James 1:22. Be Ye Doers of the Word and Not Hearers Only.

Lesson 7:21-29.

JESUS has now entered upon the second period of his Galilean ministry. He has made a definite appointment of "the twelve" who are to become his apostles. (Mk. 5:13-19). His teaching from this time on becomes a more prominent feature of his work. Our lesson is taken from the very heart of that great discourse known as the "Sermon on the Mount." He realizes the inadequacy of Judaism as interpreted and practiced at that time to longer meet the needs of the world. The teachings of the prophets and sages had been obscured by tradition and casuistry. The great fundamental truths of religion must be put in a new form—incarnated in a life. The word must become flesh and dwell among men. The spiritual appreciation of Jesus always seized upon those things which were vital and belonged to the very essence of religion. In this section of his discourse he is enforcing the necessity of action—the doing of the Father's will. At certain periods in the history of religion the emphasis has been placed upon right thinking, then upon right feeling, but unless it issues in right action it is all in vain. He made it plain that it is possible to do many things—even to pray, preach and to do many "wonderful works" and yet not be doing the Father's will. The whole man must be brought

into harmony with the purposes of Christ.

He proceeds to describe the two classes. The man who puts these great truths of his into practice—reincarnates them in his own life, he is wise; and he will stand in the testing time as does the house which is built upon the rock. But the man who is always receiving but never giving out, he is like the house built upon the sand, in the time of the rains and flood. His character lacks strength and stability.

The people realized that a new teacher was before them; he spoke out of a moral consciousness which carried conviction to the hearts of his hearers.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

SOME GOOD WAYS OF USING THE SABBATH.

Topic Feb. 21, Mark 1:21-34.

 T IS generally understood when we speak of the Sabbath that the Christian Lord's day is meant. It would be better if the name Lord's day was uniformly applied to the first day instead of the unscriptural term Sabbath or the common name Sunday. It would save no little confusion and a good deal of misapplication of the Scriptures. At the same time I think we may profit by the Bible teaching regarding the Jewish holy day or rest day. I do not believe we can afford to give up lightly the old-fashioned regard and reverence for the Sabbath of the Bible and the commonly styled Christian Sabbath of our Puritan ancestors. I want to add my hearty approval of the words of Louis Albert Banks, in the Sunday School Times of February 6:

"We need to be careful in studying Christ's protest against a tyrannical and technical keeping of the Sabbath, lest we lose our sense of the importance of keeping the day sacred to the Lord. It should be a day of loving worship and real helpfulness, but we need to be reminded that the highest good is always spiritual rather than temporal. The historian gives a very significant and interesting incident of the Sabbath-keeping of the Pilgrim Fathers, which is connected with their first landing in the New World. A half-dozen Pilgrims had been sent out from the Mayflower in a small boat, in search of a proper place to land. A storm came on; the snow and the rain fell; the sea swelled; the rudder broke; the mast and the sail fell overboard. In this storm and cold, without a tent, a house, or the shelter of a rock, the Christian Sabbath approached, the day which they regarded as holy unto God, a day on which they were not to do any work. What should be done? As the evening before the Sabbath drew on, they pushed over the surf, entered a fair sound, sheltered themselves under the lee of a rise of land, kindled a fire, and on that little island they spent the day in solemn worship of God. On the next day their feet stood upon what is now the world-famed (Continued on page 166.)

Bible Study Union Notes

Lesson for Feb. 28—Joseph's Noble Spirit Shown—His Generosity to His Brethren—Scripture Section, Gen. chs. 43-45.

I. HISTORICAL NOTES.
By Dean Frank K. Sanders, D. D., Yale University.

The Scriptural Value of the Story.

THE story of Joseph, like that of Ruth, affords an admirable illustration at once of the freedom in method and of the dominant religious purpose of the Biblical historian. He was not writing parables or allegories, for he sought to convey certain reliable historical impressions; but he felt wholly free to individualize his facts for the sake of attaining a direct religious end. The story form in literature with its definiteness, its appeal to the emotions, its stimulus to the constructive imagination, and its unending charm well suited his purpose, which was to demonstrate the ease with which God could achieve a series of blessings for his people through the loyal service of a truly noble, consecrated man. Joseph's character, particularly his reliability, genuine piety, magnanimity and many-sidedness, is the key to the development of the story.

The very advantages of the story form involve some departure from prosaic historical representation. A story is, of necessity, unbalanced, one-sided. It emphasizes some details at the expense of others. What reader ever thought of Benjamin as other than a lad who needed the guardianship of his elder brothers, the "little one" (44:20) of Jacob's old age, and did not discover, with a feeling akin to impatience, the fact that in 46:21 he is described as the happy father of ten sons, all of whom followed him into Egypt? What reader fails to picture to himself a party of ten brethren, each with his ass and one large sack to be filled with grain? That Benjamin was a mature man and that the brothers headed a caravan, the story nowhere denies, but its emphasis is not on details but on impressions. A less skillful narrator would have been more lavish of his details; this one made his narrative preach.

The verdict of many generations has determined the place of the story of Joseph in literature. For charm and vigor and vividness it is unsurpassed. It develops evenly, but reached a powerful climax. It concludes a remarkable specimen of eloquence in the touching appeal of Judah on behalf of his father and brother. It sets a literary standard which has not unjustly been used as a basis of comparison.

The Practice of Divination.

To not a few readers it seems strange that a man like Joseph, so genuine, noble and devout a personality, should practice divination. The query is a fair one, and yet assumes that the religious

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

conscience of his day did not differ from our own. Divination was the process of determining the will of the Deity by some external manifestation. It assumed that God was ever ready with his answer to a question regarding the future. A judgment obtained by noting the peculiar flight of birds, or the adjustment of the viscera of a slaughtered animal, or the pattern formed in water or oil when a pebble was dropped into a cup or kettle, differed in no vital respect from the interpretation of a dream. Every one believed in omens and dreams. To make use of them was characteristic of a religiously minded man and perfectly natural for Joseph.

Characteristic Oriental Details.

This part of the story incorporates several interesting details which are characteristically Oriental. The personal habits ascribed to Joseph are those of an Egyptian aristocrat, one who had won the proud title of "a father to Pharaoh" (45:8). Such an one was reserved in his contact with inferiors or strangers, but could show his approval by sending to them portions of the food which was set before him. No Oriental could grow so great as to forget his home and family. Once convinced that it was wise, his first thought would be to have his people with him, sharing in his good fortune. Presents are a staple of social life among Oriental peoples. Their actual value must be proportioned to the means of the giver, but do not gauge the significance of the gift. Jacob's present to the supposed viceroy was as finely appropriate and acceptable as Joseph's present to his father (45:23). Each one did his best according to his resources.

II. EXPOSITION NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

This lesson gives us a beautiful and suggestive picture of the man of faith in the midst of his greatest triumphs, for the triumph of loving beneficence is always greater than that of the success of an enterprise merely.

The survival of Joseph's fame is not due to the prosperity which crowned his laborious career. Such examples abound, but leave no deep, permanent impression upon the hearts of men. Behind this natural occurrence there is the supernatural—God controlling events, God controlling the man. It was the personal consciousness of this divine government, which revealed itself in love, that keeps the fame of Joseph imperishable throughout the ages. The realization of "God with us" adds to faith, patience, love.

In examining let us notice:

1. Joseph's consciousness.

2. Joseph's conduct.

1. Joseph's Consciousness—This is manifested clearly in the words spoken to his brethren, "It was not you that sent me hither, but God." Behind their envy and plot he saw the overruling which made the wrath of man accomplish the Divine purpose. As these brethren bowed themselves down before him, the fulfillment of those early dreams which had caused so much heart-burning and trouble had commenced. As he had dreamed

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and declared, they were bending in his presence and submitting themselves to his authority.

It is at this point that the strength and beauty of Joseph's character breaks forth in suggestiveness of God. A smaller man, or rather a man actuated by other motives such as personal ambition, would have retaliated, or at least have gloated over the fulfillment of his own predictions. The man of faith in God, however, saw the overruling of God, and in the light thereof read the history of the past. His elevation to power was not merely an evidence of divine favor towards himself, nor was it that principally. It was a method in the determination of God to bless all of them. This being so, their very wickedness in selling him long ago is set in the light of this same government of God, and is seen as pressed into the service of the larger purpose of love. As the purpose is being fulfilled Joseph looks back with thankfulness upon his own suffering, "God sent me"; that explains all the circumstances of the past, and accounts for the present opportunity of helpfulness, and the heart of Joseph is filled with love and gladness.

2. Joseph's Conduct. That is, of course the natural outcome of his consciousness. It is the conduct of splendid magnanimity truly, and yet to such a man, with such conceptions of the overruling God, any other course would be utterly impossible. There are definite evidences of faith which prove the reality of its claim, and magnificently did Joseph demonstrate them. Even personal pride of the highest quality is gratified by the vindication of a life principle, and can do no other than act with the greatness of a great triumph. It is the man who is uncertain of himself, and insecure in his victory, who wants to complete his conquest by vengeance and retaliation. Accepting all as in the plan of God, and seeing how that plan works out in blessing to all, his conduct of course harmonizes with the thought and intention of God and he seems to get the deepest satisfaction in overwhelming these men with gifts tokens of his good will.

Lesson Deductions.

1. Faith in God simplifies life by discovering the primary cause and enabling a man to live in the consciousness thereof. Paul never described himself as a prisoner of Rome, but always as the prisoner of Jesus Christ. What a glory this adds to life! The chain which Rome imposes is transformed into the golden bracelet of a great love token. "God sent me" makes all the pathway appear as the royal highway to a throne.

2. The vindication of faith must come sooner or later. Some day you will help and bless those who curse you to-day. The fierceness of the fires will pass, but the luster of the tried gold never. Let the course be set in the light of the summation, the testing in relation to the triumph. Remember him "who for the joy . . . endured the cross."

3. Man acting by faith with God, acts toward men like God in love. The magnanimity of a great love is the final vindication of faith.

HOME AND THE CHILDREN

SUNSHINE AND MUSIC.

A laugh is just like sunshine;
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it.
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music;
It lingers in the heart,
And where its melody is heard,
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet:
A laugh is just like music
For making living sweet.

—Christian Work.

There is a legend of an artist who long sought for a piece of sandalwood out of which to carve a Madonna. He was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to carve his Madonna from a block of oak wood which was destined for the fire. He obeyed, and produced a masterpiece from a log of common firewood. Many of us lose great opportunities in life by waiting to find sandalwood for our carvings, when they really lie hidden in the common logs that we burn.—Orison Swett Marden.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you may lose the elementary quality of receptiveness, and all the influences of God may be in vain.—F. G. Peabody.

One Touch of Nature A Drummer's Story
By E. C. Ferguson

(From the T. P. A. News Letter.)

IT was Sunday in the big hotel. It was cheerful and warm enough within, but out on the street the snow was coming in fitful gusts out of the northwest, the home and birthplace of that typical American product—the blizzard, before it starts on its mad career of destruction, with pitiless cold that pierces the very marrow. Guests were scattered round about, some smoking, some reading letters, few doing anything in particular. The hardware man was writing up his orders by a desk near the door. He had a grim, set face and his voice was as harsh and rasping as one of his own files, but it was generally known that when he went after orders he got them.

The fat man who sold oil, talked to the day clerk in a soft, lubricating tone as he leaned with one elbow on the cigar case. The long, thin man who sold groceries sat with his feet on the rail looking out at the increasing storm. The very young, little fellow who registered from Indianapolis with a great flourish and who sold white goods, was demanding of the clerk's assistant when he could catch a train for Keokuk, and what was the best hotel, incidentally remarking that his house expected him to stop at the very best, all in a very unnecessary loud tone. A first tripper, evidently. He had that fact written all over him. A tenderfoot among veterans, but bless you, he didn't know it. At his last remark one or two looked knowingly at each other and smiled, and one man, without looking at him, advised him to "stop at the Newfoundland, corner of Oglesby and 41st," and several more smiled at the fiction, but Jake, who had given the advice, kept his face as immobile as a statue. Still another man sat quietly by himself reading "In His Steps." He had a curious badge or pin on his coat lapel—a pitcher and a torch. How many are there that know what that emblem of ancient Gideon signifies? And yet the number of traveling men now wearing them runs into the thousands.

The snow came driving along with in-

creasing energy, and the comforting warmth within glowed as if in opposition to the elements, then something happened—just a trifle, but enough to break the monotony and quiet of the big hotel office.

The door swung open and a midget of a newsboy stepped inside, pretty well covered with snow from head to foot. His face was very red, and the one ear his scant cap refused to cover, looked nearly frozen. He hesitated but a few seconds to get his bearings, then as the big, gruff hardware man was nearest, he made straight for him. "News?" he said, in a thin, piping voice, but the man with the iron face scribbled away unnoticed. "News?" again, with a hesitating step forward.

This time the man looked up with his customary scowl and a "What's that?" loud enough to be heard on the second floor.

The boy said nothing, but pulled a mittenless, red, benumbed hand out of his pocket and clumsily picked out a paper and handed it toward him.

Then the hardware man straightened up and looked the snowy apparition up and down, and without noticing the extended paper, said:

"Where's your other mitten?"

"Hain't got none," said the boy.

"What you wearing such a hat as that for, you'll freeze your ears."

The boy was evidently getting a little bored. He shifted his feet a little and said: "S all I've got. News?"

"And your shoes; look at 'em! Why, you ain't got any overshoes on," he fairly roared. "And no overcoat to speak of; say, what you out selling papers for a day like this?"

"Gotto," said the boy, bashfully, and then with an effort added, "Ain't got much coal."

The oil man had walked softly up. The little dude from Indianapolis had followed, Jake, the clothing man, had shown an interest, and the grocery man had moved his chair over and sat down near them to listen; then the clerk noticed the boy for the first time and sang out:

"Boy, you better move on," and the boy started. The hardware man was on his feet in a minute and with a heavy hand on the boy's shoulder he fairly roared at the clerk: "You shut up, there; this boy don't move on until I get ready. How many papers you got, sonny?"

"Ten."

"Boys," he continued, "we'll buy him out, and nothing less than ten cents goes."

He took the papers from the boy's trembling arm and handed them around, and ten men paid ten cents apiece for them.

"Boys," said he again, "think of a little fellow like him out such a day as this half dressed."

Then the man with the pitcher and torch spoke up: "Perhaps some of us may have some samples we could spare. Here are some overshoes I think will just fit him," and he stooped down and put the boy's feet in them. Jake said not a word, but went to one of his many trunks marked youths', and brought an overcoat that just fitted. A man who sold caps and gloves out of Milwaukee was the next contributor, and by this time you wouldn't have recognized the waif of the streets.

The little fellow from Indianapolis seemed to think it was up to him. He sold white goods. Perhaps there was not much he could do. He turned away wiping his eyes very suspiciously, opened a long case behind the clerk's desk and brought out a white silk muffler and tied it around the boy's neck. The grocery man had nothing but some candy, but he added a half dollar to it. The hardware man covered the front of the boy with his portly form and put something into his hand, no one knew what, and said in a husky voice, "Run along, now, sonny, you've had a good day's business."

The boy stood a moment in the doorway, facing the crowd of traveling men. He tried to speak, but in vain. Then with a profound bow, he passed out into the street and the storm, and the voice of the man who wore the badge of Gideon fell like a benediction: "And a little child shall lead them."

LIFE.

Forenoon, and afternoon, and night,—
forenoon,

And afternoon, and night,—forenoon, and
—what!

The empty song repeats itself. No more?
Yea, that is Life: make this forenoon
sublime,

This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is
won.

EDWARD R. SILL.

Better "Bide a Wee."

You can make the clock strike before the hour by putting your own hands on it, but it will strike wrong. You can tear the rosebud open before its time, but you mar the beauty of the rose. So we may spoil many a gift or blessing which God is preparing for us by our own eager haste. He is weaving our lives into patterns of beauty and strength. He has a perfect plan for each. Don't pull at the threads of life. God's love is the motive of all delay, to give us unexpected and surprising blessings.—Selected.

NEW SERIAL STORY
A WIND FLOWER
 By CAROLINE ATWATER MASON

Whippney Inn, in a remote New Hampshire intervalle, had been the summer resting place for many years of Moses Herendeane, a Friend, and his two daughters. More recently it had been discovered by "Worlds people." And finally it had been invaded by a little party from their own home town, Coalport, Pa., none of whom they had ever met before. The most conspicuous of this group was Father Norman, rector of St. Cuthbert's and a few of his parishioners the Misses Barringers, Tom Ripley and Miss Archibald. Eunice had a more sensitive nature and was becoming restless under the old regime. She made up her mind to go to Torridge, a few miles distant, to hear Father Norman read the service one morning. Mary registered her disapproval, but at the same time she was busy with her own thoughts. She must go and take care of Mrs. Lewis down in South Whippney. One afternoon Eunice met Father Norman. They were overtaken by a party of excursionists, who belonged to his own parish, some of whom were very much shocked to see him with the little Quaker maiden. The next morning he decided to return to Coalport. A little later in the season found the Herendeane back in their unostentatiously aristocratic home. Sunday morning Eunice is on her way to St. Cuthbert's when she meets Ralph Kidder, her sweetheart. By some base action he had merited the displeasure of her father, who forbade any further communication between them.

XIII

THE 2 o'clock dinner that day was a silent and subdued one in the Willow street mansion. Moses Herendeane looked like a man who had received a blow; his face had grown old and stern and sad. Eunice could find little in common to discuss with her father and sister, since any question seemed but to emphasize the fact that she had not participated in it; and Mary who struggled all through the dinner hour for some safe and comfortable topic, could not venture to make inquiries regarding the nature of the service in which her sister had engaged, and yet these seemed the only subjects present to their minds.

After dinner Moses Herendeane withdrew to the library for his usual nap, and the sisters went into the morning room.

"Dear me, Mary," Eunice broke out impatiently, "what is the matter with everybody to-day? Father looks as if there had been a death in the family at least, and nobody seems able to speak a word."

Mary Herendeane was seated at her desk, upon which she leaned one elbow, and turning toward Eunice, rested her head on her hand and looked at her wistfully for a moment.

"I think father is very unhappy, Eunice," she said, slowly, as if fearing to give her sister pain; "and perhaps we ought now to talk the matter over a little more plainly."

"What matter?"

Eunice had thrown herself upon a small sofa opposite the desk, and with both hands clasped under her cheek looked over at Mary with a challenge in her eyes.

"Father said I would better tell thee dear, the thing which makes him so cast down. He will not say a word to interfere, though, and I do not quite see how he can, unless—" Here Mary broke

off as if she found the subject difficult to approach.

"Well?" said Eunice, calmly.

Phoebe Anthony had a long talk with him after meeting to-day. She has a concern on her mind, Eunice, about thy seeming 'drawn away,' she puts it, from Society."

"She needn't trouble herself," said Eunice, hastily.

"The fact is," Mary continued, "I am sorry about it as I can be, and I think they are mistaken in judgment, but she and another woman Friend—I am not sure, but I think it is to be Deborah Longstreth—are to be appointed in committee to talk with thee about thy duty in adhering to Friends' principles, and all that."

Eunice remained perfectly still, not changing her attitude in any degree, and the only changes in her face were a slight flush and in the eyes the look of concentrated thought.

"Deborah Longstreth is just the one to labor with me," she said after a period of silence; "she has experience, and she has been so successful with her own girls."

Mary paid no attention to the sarcasm of this remark.

"Friends feel, naturally," she began again, "a peculiar degree of interest in thee, Eunice, father being at the head of the meeting, and his influence and position so conspicuous. It is very hard for him, dear, we must remember that, and he is so good, and so very fond of thee."

"I know it," said Eunice, softly.

"If thee could be willing to remain among Friends while he is with us," proceeded Mary with a little tremor in her voice, "it would be such a joy to him. Can thee make up thy mind to give up St. Cuthbert's for a while yet? And then I could just send line to Phoebe Anthony and tell her that the committee need not come, and we would all be happy again," and Mary's face grew bright with eager hope.

Eunice lay silent for a little space and then asked:

"When am I to be labored with, please inform me, by this committee?"

"Next Fourth-day, I think, after monthly meeting," said Mary in a low, reluctant tone.

"I wish they would mind their own business and stay at home," remarked Eunice slowly, in a passionless, thoughtful way assorting curiously with her words.

"So do I," said Mary heartily; "but thee is the only one now who can stop their coming, and oh, Eunice, it will hurt father so to have them!"

"I know it, Mary," said Eunice, springing to her feet, and speaking with sudden fire, "and it almost breaks my heart to hurt him, but if thee only knew how I hate, yes hate! hate!! hate!!! that Friends' meeting, how it chills and withers me, and makes me wicked and un-

grateful and rebellious, thee wouldn't ask me to go back to it now!"

"But, Eunice, if thee must leave Friends, why not choose some body of Christians where there is simplicity in worship, where the emphasis is not all on the external, and not this exaggerated, pompous ritualism of St. Cuthbert's? I think that is the most painful part of it with father. He feels as if thee were going straight into Roman Catholicism."

"But I am not," replied Eunice; "and if he would only go and hear Father Norman preach, Mary, he would feel differently. Oh, he is simply glorious when he preaches, and he makes the service so beautiful, so full of meaning! Mary, I can not give it up. It would only be to go through with the agony at some other time. The committee may as well come and get it over with." And Eunice hurried from the room and ran upstairs, where alone, she studied the situation and formed her plan for herself.

* * *

The startling fact that her movements and opinions were taken cognizance of by the monthly meeting, and were to be made subjects of an official and, indirectly, or a disciplinary interview, suddenly crystallized her vague, indefinite ideas and desires into fixed intentions. She had, to be sure, received scant encouragement at St. Cuthbert's, and her way was not clear and plain before her, but she had one person to whom she believed she could turn with the certainty of sympathy and welcome. This was Miss Archibald. The little lady had given her a most cordial recognition after service that morning, had praised her pretty looks with artless flattery, and had asked her to share her pew whenever she chose to come to St. Cuthbert's. Hers would do for a helping hand, but the person upon whom Eunice's thoughts were concentrated, with suddenly awakened purpose, was quite another from Miss Archibald, being in fact Father Norman himself.

When Mary came upstairs late in the afternoon, she found Eunice sitting in her window, her lap scattered over with a number of tracts and leaflets bearing such titles as "The Eucharistic Sacrifice," "Anglican Orders," "Sacramental Confession," and the like.

Eunice had unearthed the small packet of these from her trunk in the garret, where they had lain since she returned in September from Whippney.

"I must have my reasons ready for that horrid committee, Mary," she said, glancing up at her sister with a smile. But this was not the only or the ruling motive which led Eunice to the study of Father Norman's tracts.

It was the fourth day of the week, and the day of the regular mid-week meeting, and also of the monthly meeting of Friends in their plain brick meeting house on Barclay street.

Mary Herendeane had been spending a busy morning, first at home in ordering the monthly meeting dinner, always a notable feast, and afterward at a free kindergarten in lower Coalport, where she was a constant aide. She reached the meeting house a few minutes late, and with cheeks like pink roses from the haste with which she had walked. It was a mild day with an air like spring, "a January thaw," and the old black sexton with grizzled hair and beard stood on the steps bare headed, as if watching

for a few more straggling sheep to find the fold.

He welcomed Mary with a silent grin, and with noiseless motions she opened the inner door, entered the house, and slipped quietly into her wonted place.

The large, high interior was divided midway by a low partition, on the right of which was the women's side, on the left the men's. Three rows of elevated forms rising in successive tiers one above the other across the length of the room, faced the body of the house, and were reserved for "elders" and "approved ministers" of the society. The walls were devoid of decoration or device, tinted, like the woodwork, a pale gray, and the tall windows were of plain glass, with green blinds closed behind them. A green carpet of a small and obsolete pattern covered the floor, and there were faded green cushions in the seats. None of the usual adjuncts of Protestant worship, even so much as a Bible or hymnal, was to be seen. Nothing was imposing, beautiful, or suggestive. There were, and this of intention, no features in the meeting house, either without or within, which could occasion remark or attract the eyes of the worshipers, or even stimulate their devotion. Friends fear external suggestion on the one hand, as an interruption to the pure inward communion of the soul, and on the other despise its aid, as a concession to the weakness of the flesh. It is to them putting the material in the place of the spiritual.

In the corner of the men's highest seat nearest the women's side of the house sat Moses Herendean alone. His head was slightly bowed, and the expression of his face was of peaceful but exalted spiritual introspection.

Only removed from him by the space of a few feet, on the right, sat a somewhat rigid and watchful eyed woman Friend, in the distinctive gray silk bonnet, the snowy lawn shawl in ample folds over the bosom, and the heavier shawl lying loosely upon her shoulders. This was Phoebe Anthony. She also was alone on the "high seat," but several women wearing the plain bonnet sat in the raised portion at intervals below her, while a similar sprinkling of men occupied the corresponding seats on the other side. In the body of the house there were gathered twenty or thirty men and a larger number of women. Few of these, however, dressed distinctively as Friends.

The hush of perfect stillness pervaded the great room, an inner stillness, not merely an outer, it seemed; into this silence Mary Herendean felt her own spirit sink, as into its place of rest. An articulate, but no less sensible, volume of prayer and praise and adoration seemed to her to rise from the assembly as the people sat with bowed heads, motionless forms, and rapt faces, silent, for the space of half an hour.

Then, not suddenly, but as naturally as if the silence itself had found voice, Mary heard her father pronounce the words:

"How sweet, how awful is the place,
With Christ within the doors,
While everlasting love displays
The choicest of her stores!"

Then in few words, not with conscious eloquence or regard to oratorical effect, Moses Herendean proceeded to interpret

the profound depths of spiritual meaning in the "silent waiting before God" in which they had been engaged. He admonished Friends to see to it that such sacred privilege was not by any means suffered to degenerate into a barren and empty formalism, and to have the patience of love toward those who might exclaim in discouragement concerning this worship, "It is high, I can not attain unto it."

He took his seat, and again the same hush fell upon the worshipers, intensified perhaps by the direction thus briefly given in their thoughts. Outside, the roar of the city and the great waves of the world's life surged on hoarse and harsh, but they entered not into this still seclusion, even if distinct to the bodily ear in the unbroken silence. Then there was a little motion on the second of the raised seats, a woman who had sat until now with downcast eyes and a face like the face of an angel in its pure repose, quietly removed the stiff gray bonnet from her head, exposing the soft parted hair under the spotless Quaker cap, handed her bonnet without turning her head to the Friend who sat by her side, and thus uncovered knelt in prayer.

Immediately the scattered company arose, each in his own place, and stood with heads devoutly bent, while the tremulous voice in its peculiar chanting cadence rose through the silence. The thought expressed was simple and sincere, though vague; the language strikingly biblical; and at its close the prayer suddenly soared upward in a burst of aspiration singularly moving. The company was again seated, and after a few moments more of silence Moses Herendean, turning toward Phoebe Anthony with grave greeting, shook hands formally with her and the meeting for worship was closed. There was a little stir and murmur, but most of the worshipers kept their seats. The grizzled sexton now appeared, and, with some little rattle which smote sharply on ears accustomed to the silence, drew up from the dividing line a movable partition not unlike a broad Venetian blind, which effectually separated the men's meeting from the women's and which was the signal for both bodies to go into the business session which distinguished the monthly or quarterly meeting.

It was 1 o'clock when the business session closed, and Moses Herendean having gathered up a little company of country visitors for dinner, after the old fashioned Quaker habit of hospitality, put them into his carriage, which had waited long in the yard, and himself started to walk home with his daughter.

"The Ensigns," he explained to Mary, when he had closed the carriage door with his stately, old time courtesy, "wish to pay a visit over on the west side before dinner, as they leave town shortly after. I have given Simeon directions where to drive them."

Moses Herendean had recovered from his lameness, save for a slight weakness in the injured leg, and walked firmly, though slowly, with the aid of a heavy cane. As he and Mary passed down the busy street many eyes followed them—the fine, erect old man, with the striking nobility of his clean, clear face, and with his broad brimmed hat and long, quaintly fashioned coat; the girl beside him in the fullness of her youth and womanly

beauty, with her grave, sweet harmony of look. Mary Herendean's dress was quiet, but tasteful, and the little dark velvet bonnet tied closely over her bright hair gave a fine natural contour to her head, strikingly unlike the pagoda effect of the fashionable headgear prevalent.

"We had a good meeting, Mary," said the Friend, as they walked on. "I have seldom experienced more sensibly the divine presence, even in the old days when the strength of numbers was ours. There was a sweet covering over us, even from the first."

"I felt it, father."

As she spoke, Mary was suddenly aware, with a strangely perturbed sensation, that the man approaching them in pronounced clerical garb was Father Norman. She had not seen him since he left Whippany in the summer. In another moment they had met face to face, and Norman had removed his hat and stood aside with an expression of profound respect as the two passed him gravely returning his salutation. But the old man's hand trembled upon his stick, and Mary felt her own inner excitement augmented by a swift, startled consciousness which she had noted in Francis Norman's face when he first caught sight of them.

"There is the man who is robbing me of my child, the child of my old age," said Moses Herendean quietly, but with evident feeling, as they walked on.

"Father," said Mary timidly, "I almost fancy thee is mistaken in thinking that. Unice told me yesterday that she had never spoken to Francis Norman since we saw him in Whippany. She does not think he even knows that she attends his church."

"Is it so?" asked the gentle old man in a milder tone; "then some other influence is at work."

"The same, I think, that is at work everywhere," said Mary thoughtfully, "the time-spirit. Friends are not in accord with it; but whether they are strong enough to stand against it— It is a noisy spirit, father dear, and silence it will none of," and Mary smiled.

"I have had great searchings of heart since First Day," her father answered; "thee knows I was under a deep exercise of spirit that day, and could not find it in my heart to submit to the turning away from us of the child," and his voice trembled slightly. "But I have been led out into a larger place, Mary, in heart, and thy words are in accord with the views which have been given me."

Mary looked up quickly, and with swift, unspeakable sympathy into the peaceful old face of her father.

"I have been led to see," Moses Herendean continued, in a firmer tone, while his look was yet profoundly sad, "that there is a certain rhythmic ebb and flow in the great spiritual movements among men. There is a wave of doubt, then a wave of excessive and evil formalism, then a sudden high tide of religious sensitiveness and an abasement and abnegation of self before God perhaps sweeping through the nation even; then this too passes, and for a time, it may be, men will see only the sullen sea of materialism and spiritual deadness. Often, too, the same cycle of changes comes in the individual life as in humanity at large, and who can let or hinder?"

Mary listened reverently.

"But let us not doubt, Mary," Moses Herendeen continued, with a sudden light in his eyes, and a new elevation in his look, "or dream that our God has forgotten to be gracious! What has been shall return as before. Our system may 'have its day and cease to be,' but what then? There is a spirit in man and the Almighty giveth it understanding. There may be other manifestations, and the self-same spirit. What are we, to cling to our place and name? If we pass, and our message is again needed, God, who aforesome spake by the mouth of his prophets, can raise up new prophets who shall cry aloud and spare not, until the foolish and disobedient turn again from folly and purge themselves from dead works to serve the living God. He will not leave himself without a witness. The Inner Light shall lighten every man that cometh into the world."

He paused, and they walked on in silence a little space, when, turning to his daughter with a smile exquisitely benign, the old man added:

"Therefore will we not fear."

Then Mary knew that there would be no further heart-burnings as regarded the lapse of Eunice from their inherited faith, and she knew the way by which her father had reached the large minded patience and sweetness with which he was thereafter to treat his child.

(To be continued.)

CHRISTIAN ENDEAVOR.

(Continued from page 161.)

rock. It was this stedfastness of principle and reverence for God and his laws that was the bedrock of New England civilization."

We may call this Puritanical foolishness and unscriptural and uncalled for regard for an old Jewish institution, and it may be, but let us not forget that just this sort of faith and foolishness did much to make the first settlers of New England the pioneers of progress and the promoters of high moral principles and the preservers of the spiritual inheritance of the ages in this New World. I wonder, dear young people, if we are not in very serious danger of forgetting the rock "whence we were hewn." (Isa. 51:1.)

We have been hewn out of the forests of faith, to change the prophet's figures, by the heroic devotion of the men of New England and their descendants in the "Western Reserve" in Ohio and throughout the preserves of our western territories. We have been digged out of the pit of Puritanical rigidness and straight-jacket superstition, if you choose to put it thus. But we are what we are, politically and religiously, and for the better part because of the sternness and severity and the solemn sincerity of our Puritan forbears.

* * *

"It is lawful to do good on the Sabbath day"—or on any other day. Jesus said so, and gave us his own beautiful example. As to ways of doing good, it is for good hearts to suggest whoever, wheresoever. Doing good is not a matter of set days, or rules, or regulations. Still it is good to plan—and to make our work personal. The personal touch is what tells, in teaching, in ministering. Man is the "animal with hands"—and hands are given not alone to help ourselves (paws and claws would serve

that purpose), but that we may help others. It is this that marks man as the superior being. The fact that we have hands and can do manifold things argues the Providential purpose in creating us thus. The fact that we have feet and can walk upright and that we have a face and can look up argues the divinity without us and above us and within us as well.

LITERATURE ON CONGRESS SUBJECTS.

Since it is not possible to find literature upon all the subjects or literature that is at all accessible, only such books will be cited which are easily in reach and of most recent publication. Upon all the subjects there are fugitive pieces or paragraphs in books or chapters of books, in magazine articles and addresses, but it is scarcely worth while to invest in all of these.

1. How far is primitive Christianity an authoritative precedent?

The bulk of the literature upon this subject will be found in newspaper articles, sermons, addresses and incidental references in books upon other subjects.

2. What should be the relation of the church to social reform movements?

There is a very large and important literature upon this subject. It will suffice to mention only a few of the most popular and well known.

"Christianity and Social Problems," Lyman Abbott. Houghton, Mifflin Co.

"Applied Christianity," Washington Gladden. Houghton, Mifflin Co.

"The New Era," Josiah Strong. Baker, Taylor Co., New York.

"The Next Great Awakening," Josiah Strong. Baker, Taylor Co., New York.

"The World as Subject of Redemption," W. H. Fremantle.

"Jesus Christ and the Social Question," F. G. Peabody. The Macmillan Co., New York.

"The Social Problem," Hobson.

3. The need of a new apologetic.

"The New Apologetic," M. S. Terry. Eaton, Mains & Co., New York.

"The Direct and Fundamental Proofs of the Christian Religion," G. W. Knox. Charles Scribner's Sons, New York.

"A Christian Apologetic," W. L. Robbins. Longmans, Green & Co., New York.

"The Reconstruction in Theology," H. C. King. Macmillan Co., New York.

4. The relation of the Interpretation of Scripture to the problem of Christian union.

"The History of Interpretation," F. W. Farrar. E. P. Dutton & Co.

5. The doctrine of retribution in the light of New Testament teaching and modern thought.

"Theology at the Dawn of the Twentieth Century," Small, Maynard Co.

"The Wider Hope," E. P. Dutton, New York.

"The Eternal Hope," F. W. Farrar. E. P. Dutton, New York.

"The Freedom of Faith," T. T. Munger. Houghton, Mifflin & Co., Boston.

"The Ascent Through Christ," E. Griffith-Jones. E. S. Gorham & Co.

Books on "New Testament Theology" by G. B. Stevens, A. B. Bruce, G. H. Gilbert, Wendt, Beyschlag, Weiss.

6. What is the distinctive mission of the Disciples?

The literature upon this subject will

be found chiefly in newspaper articles, sermons and tracts. "Our Plea for Union and the Present Crisis," H. L. Willett, Christian Century Co., Chicago.

7. The present status and outlook of the union movement among Protestants.

"The United Church of the United States," Shields. Charles Scribner's Sons.

"The Reunion of Christendom," Philip Schaff.

"Church Unity," addresses in Union Theological Seminary. Charles Scribner's Sons.

"The Peace of the Church," W. R. Huntington. Charles Scribner's Sons, New York.

PROFESSOR WILLETT'S LATEST BOOK.

"Basic Truths of the Christian Faith," by Prof. H. L. Willett is, as the title denotes, a series of essays on the fundamentals of the Christian religion. Like the author's lectures this book is characterized by elegance of diction and suavity of expression. This volume contains a restatement of the old plea in the terms of a new vocabulary, but it by no means follows that because of this it compromises the truth. If it take all kinds of people to make up a world it certainly requires various presentations of the truth to reach and persuade them all. There is place for this book just as there was, and is yet, place for the more combative type. Some who would not read five lines of that rugged aggressive literature so precious to many of us, will read this book with pleasure and profit. One could wish this work were more voluminous. So swiftly and smoothly do you glide over its pages that ere you realize it you have done. As one listens to Prof. Willett in public lecture or address and the orator concludes, it is "like the ceasing of exquisite music." Something akin to this, though of less degree, is felt by the reader as he finishes "Basic Truths of the Christian Faith."

EDGAR D. JONES.

SOJIRO KATO.

(Continued from page 160.)

Mr. Kato is kept busy in going from one to another preaching the Word. "A little leaven shall leaven the whole lump," said the Savior.

Perhaps the history of this church is typical of many in Japan—it had its beginning in one family which was faithful—that family saved by a common act of kindness. From such a beginning who could foresee the end? Certainly not the missionary's wife who merely nodded assent when the cook asked a bit of food for a beggar.

The Three Things.

By Henry Van Dyke, D. D.

Three things to love: Courage, gentleness, affection. Three things to admire: intellect, dignity, and gracefulness. Three things to hate: cruelty, arrogance, and ingratitude. Three things to delight in: beauty, frankness and freedom. Three things to like: cordiality, good humor and cheerfulness. Three things to avoid: idleness, loquacity and flippant jesting. Three things to cultivate: good books, good friends and good humor. Three things to contend for: honor, country, and friends. Three things to govern: temper, tongue and conduct. Two things to think of: death and eternity.

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are to appear. News letters should be con-
demned as much as possible. News items are
welcomed and should be sent in promptly.

NEWS AND NOTES

H. H. Peters, Mackinaw, Ill., reports
eleven additions since January 1st.

H. H. Moninger, Steubenville, O., re-
ports four additions, three confessions.

J. W. Kilborn, Keokuk, Iowa, reports
two confessions. Audiences steadily
growing.

No endowments that a preacher or a
church may have will compensate for its
lack of missionary zeal.

A. L. Ward is supplying at Terre
Haute, Ind., during the absence of Pastor
L. E. Sellers in Palestine.

M. J. Grable, Duncan Ave., Cleveland,
O., reports twenty-nine additions last
Sunday, 28 by confession and 1 by let-
ter.

J. Will Walters published a weekly pa-
per, The Webster City Christian, during
his meeting which he found to be of
great assistance.

If we raise a quarter of a million dol-
lars for Foreign Missions this year each
church must take special pains to reach
its apportionment.

Paul H. Castle, Chambersburg, Ill., re-
ports five added last Sunday, one con-
fession. Many good results of recent
meeting yet to be realized.

W. F. Shaw, Charleston, Ill., is being
assisted in a meeting by Allen Wilson.
Over 700 people in attendance. Four
confessions and three reclaimed.

We should remind ourselves that a
lack of the missionary spirit in our
churches will prove the death of the
special plea we make as a people.

One of our subscribers has a set of
"Messages and Papers of the Presidents"
in ten volumes, half morocco. It cost
\$36. Will sell it for half price. Write
this office.

Geo. P. Taubman, Portsmouth, O., as-
sisted by Harlow and Ridenour, reports
a good meeting in progress. Eighth day
64 added. Twelve hundred present and
people turned away.

The Foreign Society requests all our
churches to hold a Foreign Missionary
Rally Sunday evening, February 21st.
Such a rally can be made very service-
able. We commend it.

There is much to encourage us in our
foreign work. During the past ten years
there has been a gain of 300 per cent in
the receipts. Last year the gain was
nearly \$32,000, or 18 per cent.

It is not too late to order March Offer-
ing supplies. The Foreign Society, Cin-
cinnati, will gladly furnish them upon
request. They can be made very service-
able in awakening the churches.

F. D. Power says: "A quarter of a
million for foreign missions by all
means! We have only been laying foun-
dations. Now for the glory of the super-
structure. Forward is the word."

H. E. Stevens, Van Wert, O., reports
one baptism. The past year shows the
most money raised, the greatest number
of additions and the largest Sunday
School in the history of the church.

The article, "A Mother in Israel Gone
Home," last week should have been
credited to B. R. Hieronymus of Spring-
field, Illinois, instead of R. E. Hierony-
mus, his son, who is president of Eureka
College.

D. F. Harris, Butler, Ind., was the re-
cipient of a very happy surprise recently.
He was visited by a number of the mem-
bers of the church, who left a roll top
desk as an evidence of the appreciation
of his work.

S. A. Ennefer, Edinburg, Ill., is assist-
ing in a meeting at Circleville, Kan.
Good audiences, fine interest. One con-
fession. Chas. D. Richards of Holton,
Kan., late from the M. E.'s, is pastor and
is much beloved.

E. L. Poston, Moline, Kan., reports
fifteen added in recent meeting with
home forces. Eight baptisms and two
from M. E. church. The larger number
were men. This is a difficult field and
Bro. Poston is doing an excellent work.

H. Jas. Crockett has resigned at Adel,
Ia., to accept the work at Butler, Mo.
Without the assistance of an evangelist
there were 43 additions at Adel since
June. Twenty-three by baptism. The
church is ready to employ a pastor. The
outlook at Butler is bright.

L. F. Stephens and wife have closed a
meeting at Davenport, Wash., with 25
additions, 16 confessions. Of this num-
ber Pastor O. J. Gest received five before
the evangelists arrived. Bro. and Sister
Stephens are now assisting A. Sanders in
a meeting at Pomeroy.

Robert L. Wilson, for the past two
years pastor at Harvey, has been ten-
dered the new Mission church recently
organized in South Chicago. This is a
very flourishing mission and seems des-
tined to grow very rapidly. South Chi-
cago is a large and important center. Bro.
Wilson has not yet determined to accept.

Annuity money is still coming to the
church extension board. Last week the
board received \$500 from friends in San
Jose, Cal., which is the 106th gift to the
church extension board on that plan.
Write to G. W. Muckley, corresponding
secretary, 600 Water Works Bldg., Kansas
City, Mo., concerning the annuity
plan.

Bowman Hostetter, Quaker City, O., writes:
Two confessions here recently.
A Junior S. C. E. has been organized and
they will observe Jane Wakefield Adams'
birthday March 12th. We will start a
mission study class soon. A. McLean
will hold a missionary rally Feb. 24th.
Mrs. Hostetter held a successful women's
meeting recently.

W. M. Groves, Petersburg, Ill., reports:
H. A. Northcott of Kirkville, Mo., closed
a 24 days' meeting with us yesterday.
Twenty added to the saved. Bro. North-
cott's sermons were splendid presenta-
tions of the Old Jerusalem gospel. We
are stronger spiritually and better pre-
pared for the Master's service. May the
Lord bless him in his work is our prayer.

E. A. Cole, Washington, Pa., writes:
The First church has just closed one of
the most profitable and enjoyable meet-
ings in its history. E. W. Thornton of
First church, Pittsburg, did the preach-
ing. No clearer, more logical and scrip-
tural presentation of the plea we make
has ever been heard here. There were
39 accessions, 26 being by confession and
baptism.

E. O. Sharpe, Carlinville, Ill., writes:
Began a meeting at Scottville, Ill., Jan.
31. Three added, two by confession to
date and good prospect. We want to hold
a meeting at Carlinville following this
and would like to correspond with a
good singer, for March or April. Fancy
solo work not required, but good congrega-
tional leadership and good personal
work wanted.

Our meeting of less than four weeks
closed last Sunday evening, with 72 ad-
ditions, nearly all of whom were by con-
fession or from the denominations. We
endured one of the most severe spells
of weather ever known in Michigan.
Otherwise the number might have easily
been doubled. Robt. M. Hopkins of Ken-
tucky aided in song and personal work.
Our large auditorium was crowded during
favorable weather and Sundays. We have
had 106 additions within a year besides
organizing the new church at Belding of
over 100 members.—W. B. Taylor, Ionia,
Mich.

FOUND AT 70

The Power of Food.

An Illinois lady who never knew what
health was until she reached her 70th
year presents an unusually convincing
case of the power of proper food. She
says:

"I am 74 years old this fall and I never
had good health that I can remember
since I was a child until I commenced
to use Grape-Nuts four years ago.

"From the very first I could feel a vast
improvement and now in four years I
have gained so that I do all my own
work, and feel I cannot say too much in
favor of Grape-Nuts and what this grand
food has done for me as old as I am.

"I have recommended Grape-Nuts to
several and they all have been benefited
by it." Name given by Postum Co., Bat-
tle Creek, Mich.

The power of proper food (which
means food that the stomach will digest
and at the same time yields the all-
necessary nutriment) is almost unlimited
and that's the reason 10 days' trial of
Grape-Nuts often works a wonder.

Look for the famous little book, "The
Road to Wellville" in each package.

Mary A. Byram of California has just given her second sum of annuity money to our National Benevolent Association. This shows her appreciation of the work done by the society for the relief of children and the aged and friendless sick, and her satisfaction with the business methods of the association. Write Geo. L. Snively, 903 Aubert avenue, St. Louis, for information concerning the annuity plan.

Jno. J. Higgs of Payson, Ill., has been called to Harvey and has accepted and commenced work Feb. 1st. The church extended a reception to him and the retiring pastor, R. L. Wilson, last Friday evening. It was a pleasant affair and was participated in by all the preachers of the city. Bro. Higgs is an earnest worker and his going to Harvey, it is hoped, will mean a more aggressive work in that important suburb.

We are informed from the legislative headquarters of the Anti-Saloon League that the liquor trade has worked up a strong opposition to the Helburn-Dolliver bill among the so-called liberal element of the country. Not only should every individual who is friendly to the measure sign a petition, but every church, temperance society, lodge or union should endorse the bill and send in a memorial to the House and Senate urging the early consideration and early passage of the bill. Do it now.

EVANGELISTIC NOTES

W. H. Anderson, Mt. Auburn, Ill., reports meeting on the increase. House filled. Twelfth day, thirty-one added.

Special Telegram, Mannington, W. Va.—One hundred and thirty-one additions. Handicapped for room. Clarence Mitchell is a great evangelist.—J. W. Underwood, Pastor.

R. F. Thrapp of Jacksonville, Ill., says: "For every dollar we give to convert the heathen abroad God gives us ten dollars' worth of purpose to deal with the heathen at home."

Special Telegram, Jacksonville, Ill.—Scoville and Helm are here. Church crowded every night. Went to opera house Sunday night. Galleries crowded. Hundreds stood up and hundreds turned away. Twenty-two added. Pastor Thrapp preached for Bro. Scoville at Chicago Sunday.—J. B. Whorton.

Evangelist F. L. Davis has closed an excellent meeting at Mowequa, Ill., with 16 accessions, 14 confessions. A good meeting, considering that they have been pastorless for a year. Prof. F. Howard Sweetman and wife led the singing, rendering valuable service. There was a large attendance. Churches wanting meetings address Clinton, Ill.

L. T. Faulders, pastor at Arcola, Ill., reports a very successful meeting—the greatest ever held in that town. Charles Reign Scoville, who last May dedicated the church at Arcola, was the evangelist. The meeting lasted 22 days and 141 were added to the church. Others will surely come out for the Lord. Several came from the denominations, among them some excellent workers. The city never was so stirred religiously. Methodists and Baptists held meetings at the same

time, but without the visible results manifested by the Christian Church meeting. In this campaign printer's ink was used freely. It was Bro. Scoville's doctrinal sermons that won many from the sects. Three years ago our church had 150 members, now it numbers 400, and is the largest of the nine churches in the town.

Austin Hunter, Indianapolis, Ind., writes: The North Park church dedicated its remodeled building, with the pastor, Austin Hunter, in charge. Short addresses were also made by P. B. Philpott, Prof. C. B. Coleman, F. W. Norton, A. L. Orcutt, D. R. Lucas, C. W. Harvey, G. M. Anderson, B. L. Allen and others. Over a thousand dollars was raised during the day. The capacity of the building is doubled. There is added a large lecture room down stairs and Sunday School rooms up stairs. During the last two years our membership has doubled. We have a Business Men's Bible Class with over fifty.

During eighteen months of a very busy pastorate at Scottsburg, Indiana, W. H. Alford held four meetings in the southern part of that state which resulted in more than two hundred additions. One of these was at Park Church, New Albany, twenty days with seventy additions. Because of numerous calls which could not be accepted, he resigned his pastorate to engage permanently in evangelistic work. He begins a meeting Feb. 14 with Clinton Aber, Kansas City, Mo. After this he returns to begin one at Clayton, Ind., with J. Wallace Tapp as singing evangelist. After the middle of March he is open for engagement and would especially desire a few meetings in the south during the summer. Write him at Ladoga, Ind., and if he is secured rest assured that you will have no reason for regret.

CHICAGO

Prof. Christopher B. Coleman of Butler College will deliver an address before the Ministerial Association next Monday on "Some Types of Colonial Religion."

Metropolitan.—In the absence of Chas. R. Scoville at Jacksonville, Ill., Bro. Thrapp filled the pulpit last Lord's Day. There were two confessions, large audiences and splendid sermons.

Harvey.—Services were well attended last Lord's Day. In the evening J. J. Higgs, the pastor, preached a special discourse to the Odd Fellows and Rebekahs. The church was crowded to its utmost capacity. The work under the leadership of the new pastor is starting out full of promise. The Sunday school attendance was larger than it has been for some time.

A great and permanent work is being done at the Jackson Boulevard Church of Christ. The Christian Assembly is resulting in a large ingathering, and better still, in the development and training of a host of personal workers. It might almost be called "A School of the Evangelists", so many suggestions, plans and methods have been brought out at the various conferences. Very helpful addresses have been given at the after

meetings and day meetings. The Assembly is truly an evangelistic institute or convention. I am sure the Jackson Boulevard Church will never be the same again. Its life is being deeply stirred and changed. The highest spiritual ideals have been held up before us and we have pledged ourselves to follow them. The splendid addresses by Mrs. Jessie Brown Pounds have done much for our women. While the earnest, scriptural preaching of J. E. Pounds is reaching many hearts. There is no excitement of the usual type, but a deeper and higher interest in the things of God. It is a true spiritual revival. The church was crowded with great audiences on Lord's Day. So far forty-two persons have been added to the church. This in just two weeks. We are looking for greater results this week. We recognize the hand of God in this work and we are seeking to follow where he leads. The evangelists are delighted with the spirit and attitude of our members and rejoice with us in this great awakening. Lloyd Darsie.

THE OLD PLEA.

He "Didn't Know It Was Loaded."

The coffee drinker seldom realizes that coffee contains the drug Caffeine, a serious poison to the heart and nerves, thereby causing many other forms of disease noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles too and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

CORRESPONDENCE

Wright and Smith report from Dallas Center, Ia.: Our meeting at Beatrice, Neb., closed Sunday night with 49 additions. It was a real pleasure to work with such a loyal pastor and congregation. We are just beginning here with Prof. Lockhart of Drake. From here we go to Montana. Our April meeting is not an absolute certainty. We supposed it was practically settled, but just now it seems to be an "uncertain quantity." That is one of the many pleasant things in connection with evangelistic work, that all evangelists enjoy! Some church wanting a meeting for April can address us here and we can soon make it a "certainty."

Kansas Ministerial Institute.—The brethren of the state are hereby notified that the Ministerial Institute of Kansas will be held at Hutchinson, Kan., April 5th to 7th, 1904. H. O. Breedon of Des Moines has been secured for a series of lectures upon church government, and pastoral efficiency. T. P. Haley is expected to deliver a series of practical lectures born of his long experience as the father of our churches in Kansas City, Mo. A pleasant and profitable time will be had at Hutchinson, and it is hoped by the program committee that there will be a large attendance of the preachers of Kansas.

The services of such a man as H. O. Breedon is not often to be had and we hope the appreciation of his ability will be shown by the loyalty with which Kansas preachers support the institute at our next meeting.

Send your dues at once to F. E. Malloy, secretary, 1307 East Sixth street, Topeka, Kan., at once. If you intend to come, write and let him know, but especially inform Bro. Elmer Ward Cole, pastor of the Hutchinson church, that you are coming.

C. A. FINCH.

South Bend Notes.

A remarkably successful missionary rally was held at the First church on Feb. 9th. Delegates in large numbers came from neighboring churches in southern Michigan and northern Indiana. The stirring addresses of Bro. McLean, Bro. Wharton and Bro. Bentley and the singing of Miss Berry and Mrs. Princess Long roused the enthusiasm of the delegates like a session of our national conventions.

The pastors who boomed the rally and contributed toward its success by their earnest addresses were Bro. Geo. E. Hicks of Laporte; J. W. Taylor, Dowagiac; W. W. Denham, Elkhart; J. H. Hammond, Decatur; B. F. Battenfield, Lakeview; W. L. Melvaine, New Carlisle; E. M. Barney, Mishawaka; W. A. Diggins, Mishawaka; P. J. Rice, First church, South Bend; R. L. Handley, Indiana Avenue chapel, South Bend.

A determined effort will be made this year by the churches of South Bend and St. Joseph county to add one more to the list of Living Link counties.

Mrs. Princess Long is singing in a

Fifty Years the Standard



PRICE BAKING POWDER CO., CHICAGO.

meeting at the First church. Bro. P. J. Rice, the pastor, is doing the preaching. There is an increasing interest in the meetings, marked by large audiences and a good number of additions. An unusual feature is Mrs. Long's singing in brief noon-hour services at some of the large factories in this city.

R. L. HANDLEY.

SOUTH DAKOTA.

Aberdeen, So. Dak., Feb. 3, 1904.

J. K. Shellenberger of Mankato, Minn., recently held a meeting for the church at Arlington which A. H. Seymour is the pastor. At the last report there were twenty-five additions. This is a very successful meeting in South Dakota. This is one of our best churches and its present condition is largely owing to the efficient ministry of Brother Seymour, who has been pastor of the church for over six years.—Word comes to us that the work at Highmore is prospering under the leadership of Brother Thompson. The brethren are generally encouraged and report the outlook hopeful.—The church at Verdon has been prospering under the ministry of Harry Walson. It is becoming a great missionary church which speaks well of its pastor. They are now in a meeting with C. W. Worden as evangelist. Brother Worden is enthusiastic and successful. We are looking for great results in this meeting.—The work at Sioux Falls is moving steadily forward. The pastor, E. A. Orr, is deliv-

ering a series of lectures before the students of the business college which are much appreciated.—O. E. Palmer of Armour is in a meeting with the church at Oacoma, the only New Testament church west of the Missouri river. During the summer Brother Dodge held a meeting in this new town, which resulted in a congregation and a new house of worship. Brother Palmer will find in Brother Dodge an earnest companion in the gospel work.—R. M. Ainsworth has located with the church at Platte. They report additions at most every service. All floating indebtedness has been paid in and the congregation enthusiastic and hopeful.—J. F. Ainsworth accepted a call to the church at Alexandria for the second year. The church has lost a number by removal, but have had a number of additions. They report an increased interest and the prospects brighter than for some time.—There have been six additions to the church in Aberdeen since last report. They expect soon to begin a meeting.—The church at Armour is justly proud of their new pastor, O. E. Palmer, recently from Indiana. South Dakota brethren will gladly welcome him to our ranks.—M. B. Ainsworth, Cor. Sec., Aberdeen, S. D.

He lights no lives who makes light of love.

* * *
The true preacher does not have to wait for a pulpit to be opened to him.

Nebraska Secretary's Letter.

W. W. Divine has just closed a short meeting at Overton with 26 additions to the church, 19 of them by baptism. They are seeking a pastor. Bro. Divine is missionary for the board at Kearney.—Bro. Ogden added 10 to the church at North Platte. There were two other baptisms. The church has bought a lot, and is planning to build as rapidly as possible. C. F. Swander is the missionary in charge under the state board.—W. B. Harter held a two weeks' meeting at Plainview church, where E. M. Johnson ministers. No additions.—J. H. and Mrs. Reeves have been in a meeting at Norman. One baptism, one reclaimed and one by statement. The church has been set to work again and hope is on the ascendency again. This worthy couple minister at Minden and Norman.—O. A. Adams reports 70 enrolled in his young people's class at Valparaiso, with 59 in attendance last Lord's day. This class is in a contest, and is pushing things. Melvin Putnam and Miss Egbert will begin a meeting there on the 14th.—E. V. Forell has been holding a meeting with the fragments of the Hampton church. No work has been done there for some time. He had two additions, re-organized the church, and arranged to preach for them on Lord's day afternoons. The church is greatly encouraged and will prosper.—J. E. Wilson has been in a meeting at Firth. Eight added to last report, 6 by confession and baptism.—D. M. Sayles has been called half time at Giltner. He needs one other point for half time.—S. J. Epler will preach half time at Lowe Center. This is the Cotner student that walked ten miles through the rain and snow to his appointment.—C. P. Evans is preaching regularly at Bartley.—Walter S. Hayden, Jr., has located with the Chadron church, beginning Jan. 17th. We are hoping for a steady advance of this work under his direction. This is another mission of the state board. W. C. German has taken the McCook work, and this, too, is a mission.—H. A. Bemon and Frank McVey are still at work at Waco. Additions are not numerous, but the interest is excellent, and the church desires the meeting to continue.—Bro. Austin's meeting at Irvington will close with this week. He has been met with a most unusual condition. The hall was occupied overhead by lodges that met often, and the noise was not edifying. He had to dismiss on account of other things in the hall he was using. There seems to be a spiritual deadness almost unparalleled. He will be at home for a few days for a needed rest.—Frank Emerson James preached at Omaha First church on the 7th.—E. B. Widger is preaching in the David City meeting for Bro. Harmon. One evening a young lady came, the next her mother, and the third her grandmother. Truly "A little child has led them."—Bro. James has been called for another year at Fremont with large increase of salary. The church is in a thriving condition. The meeting with over sixty additions has strengthened the church.—J. S. Holley has taken the work resigned by Elmer Ward Cole

A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier) says, if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure to be used. He makes no charge whatever for the favor.

A New Premium For 5 Subscriptions

\$2.50 net (with 30 cents added for postage or express) is the publisher's cost for the book we offer you. No expense was spared in the making of this book. It is an absolutely new book. A portion of a chapter with some of its fine illustrations appeared in the Christmas number of *The Christian Century*. We will send you this handsome volume for the cost of four new subscribers and your own renewal. This means that we are giving you a \$2.80 (net) book—the illustrations in which alone can be duplicated nowhere else—and that you and your four friends get *The Christian Century* at the \$1.00 rate.

How do you propose to teach The Life of Christ in your Sunday School this year?

The superintendent of one of the largest Sunday Schools in Boston, on a recent Sunday morning, advised every member of the school to write a life of Christ in connection with the study of the Sunday School lessons this year, and to illustrate the same with Perry pictures or other inexpensive illustrations. He recommended all teachers to use as a guide in this study

The New Life of Christ

By WILLIAM E. BARTON, D. D.

both for its subject matter on the lessons and its information on the illustrations.

Do you know of any better way to teach the lessons for the present year?

A NOTED AUTHOR SAYS:

"Strong, clear, simple the story; and all the better for being without ostentatious criticisms or pretentious erudition, though of scholarship there is ample. The book is delightful, and will make all readers love their Master better."

"WILLIAM ELIOT GRIFFIS."

Author of "The Mikado's Empire," "Brave Little Holland," etc.

THE BEST AMERICAN WRITER ON CHRISTIAN ART SAYS:

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THEODORE G. SOARES."

The book is printed on heavy plate paper, handsomely bound in dark blue cloth. It contains 558 pages and 350 illustrations.

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THE CHRISTIAN CENTURY**

at Falls City.—We are approaching the annual offering for foreign missions. Our churches should make unusual preparations for this work, and make it a generous offering. There should be a distinct advance in all our missionary enterprises this year, as our reports are likely to be scrutinized by more people of other faiths than common. But above all, our Master asks us to not be content with what we have done, but to do larger things. Remember the First Lord's day in March.

W. A. BALDWIN.

Baltimore Letter.

Our city of more than half a million people is overwhelmed in the greatest fire disaster in the history of America, save that of Chicago in 1871. Starting a few minutes of eleven o'clock Sunday morning, Feb. 7th, in one of the largest wholesale houses in the city, it raged unchecked for thirty hours, sweeping out seventy blocks in the heart of the city. In addition to our own well equipped fire department, five engines came from Washington in 31 minutes, from Philadelphia in 105 minutes, from New York City, from York, Pa., Altoona, Harrisburg, Wilmington, Del., and half a dozen smaller towns, but instead of being checked, the lust of devastation seem to increase every moment.

Great fire-proof buildings, twelve and sixteen stories high, would be smitten by sheets of flames, first on one side then on the other, and the next moment great volumes of smoke and forks of flame would burst forth from every window and swell into a sheet of fire above the roof several hundred feet high. Thus it leaped and raged and smote out, wealth and fortunes of thousands into ashes, until the winds changed and drove it back toward the harbor, when it ran for a mile exhausted along the water's edge.

Our daily papers are now being printed in Washington for all the newspaper buildings, save one, were burned to the ground, also nearly all the banks, trust companies, nearly all the wholesale stores, many of the leading retail houses, office buildings, warehouses, wharves, several churches and some residences are now lying in the smouldering debris. The origin of the fire is unknown and the loss is estimated anywhere from \$100,000,000 to more than double that figure. The mercantile life of Baltimore is paralyzed and the churches must necessarily feel this keenly. Martial law has been declared for ten days and the whole city is appalled. None of our own church buildings was in the path of the fire, but many of our brethren were burned out. While messages of condolence have been flashing our wires from all parts of the country and from Europe to the mayor of our city our brethren at a distance have not forgotten us in this calamity and we appreciate their good words and condolence.

This disaster will doubtless effect the Christian Temple, which is now in course

The Infant

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands of Women Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

WOMEN suffer untold misery because the nature of their disease is not always correctly understood; in many cases when doctoring, they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact disordered kidneys are the chief cause of their distressing troubles. Perhaps you suffer almost continually with pain in the back, bearing-down feelings, headache and utter exhaustion.

Your poor health makes you nervous, irritable and at times despondent; but thousands of just such suffering or broken-down women are being restored to health and strength every day by the use of that wonderful discovery, Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

Among the many famous cures of Swamp-Root Investigated by The Christian Century the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Doctors Said I Had No Kidney Trouble.

Vinton, Iowa, July 15, 1902.

Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen—My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed ninety pounds. One day my brother saw in a paper your advertisement of Swamp-Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me for the better, so they obtained more and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gertrude Warner Scott

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for You, Every Reader of the Christian Century May Have a Sample Bottle FREE by Mail.

EDITORIAL NOTICE—No matter how many doctors you have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself, and to your family, to at least give Swamp-Root a trial. Its strongest friends to-day are those who had almost given up hope of ever becoming well again. You may have a sample bottle of this wonderful discovery, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to its wonderful curative properties. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in The Christian Century. Swamp-Root is pleasant to take, and is for sale at all drug stores everywhere in bottles of two sizes and two prices—fifty cents and one dollar.

of erection, and we may have to suspend operations for a while if we do not receive outside aid sufficiently large to go ahead with the completion of the building, but we are going to stand by our post. Everybody here now is nervous

and critical and our prayer is that God could make this calamity a blessing to our entire city.

PETER AINSLIE.
537 N. Fulton Ave., Baltimore, Md.

A soft answer may be a stiff argument.



MRS. SCOTT.

Not only does Swamp-Root bring new life and activity to the kidneys, the cause of the trouble, but by treating the kidneys it acts as a general tonic and food for the entire constitution.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Presents in the East

By Mrs. Ghosh
El Howie

"I will appease him with the present that goeth before me."—Gen. 32:20.

FROM the very earliest times the practice of sending presents ahead of one to kings, chiefs, prophets or dignitaries, from whom some favor was expected, has been and is still one of the salient features of Oriental social life, and so potent is this charm, potent, doubtless, in proportion to its magnitude, that it has hardly ever been known to fail to achieve its purpose.

The astuteness of Jacob, which characteristic had always manifested itself in various occasions (Gen. 27:36-Gen. 30), was not likely to fail him in the momentous meeting with his presumably irate and unreconciled brother, which must naturally follow his return to the land of his fathers; he, therefore, in accordance with the known usages of his time, sought to placate an enemy and secure his favor by sending before him a princely present. (Gen. 32:14, 15.) How common this social feature was in the life of Orientals can be best illustrated from the Book itself, which after all is the best mirror of life in Bible lands which has ever been made since the creation of the world.

Jacob himself, when he was an old man and had become as it were a "new creature," having thrown off with his name "Supplanter" those characteristics which mar the character we love to contemplate in "Israel," a Prince of God (Gen. 32:28), shows again that he is only acting in accordance with usage and common sense when he tells his sons, "Carry down the man a present" (Gen. 43:11), judging that the governor of Egypt would receive them the more readily.

It would appear that the smallest favor could not be expected without a backshish or present. That at least was the due of the seer, whose living was dependent upon the "portions" and "presents" that fell to his share, and so well was this understood that Saul was quite distressed when he thought he and his servant could not consult Samuel because they had not a present to bring to the man of God. (1 Sam. 9:7.) Fortunately the servant, who carried the purse, managed to find the fourth part of a shekel of silver and he took it to the man of God with the request that he would show them their way (1 Sam. 9:8).

The custom of approaching prophets with a present and a request is illustrated by many examples. It will be remembered that when the son of King Jeroboam fell sick, his mother disguised herself like a common woman. The better to hide her identity (when she went to Shiloh to consult Ahijah the prophet) she took with her a present suited to the

role she had assumed. "The loaves, cracknels and a cruse of honey," a mean present for the "wife of Jeroboam," but a suitable one for an ordinary woman to offer. (1 Kings xiv 3.)

Although the prophets may reasonably enough be supposed to have had their living from presents, as the priests in this country at the present day have theirs from the fees and presents which come to them for the performance of special acts, rather than for their ministry in general, the temptation to accept more than was consistent with the austere character of their office, seems studiously to have been avoided by them.

Had Elisha accepted all the presents, which in view of his miraculous services, must have been offered to him, he would have been rich indeed, but we know that he declined the present of the wealthy Naaman (II Kings v. 16) and in all probability he steeled himself against the acceptance of the royal present sent him by Benhadad. Forty camels laden with "every good thing of Damascus" was a fortune in itself (II Kings viii. 9) and it must have required the exercise of a principle not common among men to refuse what was so temptingly put within reach.

As soon as Abigail, the wife of Nahal, the Carmelite, understood the surly reply of her husband to the request of David's young men, her common sense, for she was a woman of good understanding (I Sam. xxv. 3) made her promptly prepare a present that should at once appease the appetites as well as the wrath of the young outlaws. (I Sam. xxv. 18-27.)

The principle upon which Abigail acted finds daily illustration in the life of the people to-day. There are men living in this village at the present time who might have been wealthy but for the large sums they have spent in presents to governors, pashas and kadi, in expectation of official distinction or judicial favors.

The faith of the people in this modus operandi is well illustrated by the following story: A man had a dog that died. His master buried him in a Mohammedan cemetery. This act of desecration and pollution aroused the indignation of the community and a mob gathered to burn the perpetrator of this crime. Before putting their fiery intentions into operation, however, they went to the judge for formal sentence.

"What have you to say for yourself?" asked the judge of the victim of popular rage.

"Just a word, my Lord. That dog was my fortune. When he came to me I had only ten goats and now, thanks to his vigilance, I have a thousand. Just before he died he made me promise two things; first, that I would bury him in the Moslem burying ground, and second that I would give your lordship half the flock."

"What was the name of your dog?" queried the kadi.

"Kishuk, my lord."

"And did he really speak before he died?"

"Undoubtedly he did," replied the unhappy man.

"Then," said the kadi, with great excitement, "Kishuk is become human. God have mercy upon our brother Kishuk. Away with you scoundrels! Peace be

upon Kishuk, and let his pious bequest be fulfilled.

Shweir, Mt. Lebanon, Syria.

Live Your Praises.

God enjoys flattery as little as men do. The psalmist laid that truth on our hearts when he said, "Sing ye praises with understanding." We despise folks who are smooth and pleasant to our face and then say bitter things behind our back. We dislike their praise even, because it is insincere. But what else is it when we praise God loudly in the church, and are grumblers in our home or business? It is good to make a joyful noise unto the Lord; but it is necessary, if we do that, that we also live a joyful life before the Lord.—S. S. Times.

Religious Education.—The tenth National Congress of Religious Education will convene at Washington, D. C., March 1-3. Addresses will be delivered on "Religious Education," "Moral Degeneracy from a Medical Standpoint," "The Truth in Jesus," "Periodicity in Character Farming," "The Bible and the Hearthstone," "Three Uses of Bible Instruction in the House," "The Bible and Civil Government," etc. Such names as Geo. C. Lorimer, Dr. Edwin N. Brush, Hon. Chauncey M. Depew et al., appear on the program. Delegates are invited from all the states equal to double the representation in the lower house of the United States Congress. Railroads give one and one-third fare for round trip to delegates east of the Mississippi, not including New England.

HOW TO ENJOY BREAKFAST.

"Just a roll and coffee, is all I ever eat for breakfast." How often you hear this statement, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of the day. It is needed to get up steam for the body and nerves for the daily toll. When a person doesn't enjoy breakfast, there's something wrong with the stomach. In the majority of cases it is tired out and weak in the morning from working overtime trying to digest things which should never have been put into it and in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by weird dreams, some of them frightful in nature. Result—mental and physical exhaustion in the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are troubled with catarrh, if you are bilious, if you are constipated, if your kidneys do not act properly and if you are generally rundown, you need Vernal Palmetto (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day is required. Take it on going to bed. You will have perfect rest at night, a good appetite for breakfast and enjoy all your other meals. You can get it at all drug stores. If you want a free sample bottle, to try before you buy, send us your name and address. It will be sent promptly, postpaid. Vernal Remedy Co., 526 Seneca Building, Buffalo, N. Y.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling **Dish-washers**, I have tried the work with wonderful success. I have not made less than \$10.00 per day for the last six months. **The Mound City Dish-washer gives good satisfaction and every family wants one.** A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co. of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

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AMERICA FOR CHRIST

The American Christian Missionary Society calls attention to the vast need of our beloved country. Three-fourths of the land is missionary territory to us. Ours is the plea which presents the gospel as the power of God unto salvation. There never was a time when our plea was more gladly received or more productive of immediate results. In thirteen weeks, since the Detroit Convention,

21,229 Baptisms Have Been Reported

through regular channels. Add to this 1,459 who have come to us from the denominations, and we have a total of 22,688 additions in thirteen weeks, or an average of 1,745 per week.

We can be said to have firmly established the cause in but eight states. In nearly all the other states our cause is still in its infancy and can not live without help. More than \$50,000 additional appropriations have been asked for already this year. This in the face of the fact that but \$56,000 of last year's income was available for mission work.

The Home Board is asking of the brethren \$200,000 this year, for pressing needs.

The Corresponding Secretary asks that this great work shall be given its rightful place in the hearts and the help of the brotherhood. The Board is planning wisely and broadly. They ask the preachers to join with them in a mighty forward movement. May is the date of concerted action. Shall we prepare for it? Write us your heart.

BENJAMIN L. SMITH, Secretary
GEO. B. RANSHAW,

American Christian Missionary Society
V. M. C. A. Bldg., Cincinnati, O.

A Strategic City.

Among the inviting fields now before the brotherhood none is more urgent than that at Sioux City, Iowa. We print herewith a picture of the pastor, Brother W. T. Hilton. The church is without a building. The congregation is meeting in the auditorium of the Y. M. C. A. The service is poor and the expense large. Sioux City now has a population of 50,000 and is growing rapidly. It holds the key to the middle northwest.

Here is a great opportunity for the Disciples. Other religious bodies have recognized the strategic position of Sioux City and improved the opportunity. There are at present in the city 11 Methodist churches, 9 Lutheran, 6 Presbyterian, 4 Baptist, 3 Congregational, 4 Catholic, 2 Episcopal, also Christian Sci-



W. T. Hilton.

entists, Adventists and Mormons. The Disciples have but 115 members. The State Board of Iowa is helping on current expenses. Brother Hilton says: "A more self-sacrificing and heroic company I have never known. According to their power, yea, beyond their power, they have given of their own accord. I doubt if there is another church in the state in which the members give so much per capita."

Last summer the church bought a lot at a cost of \$6,000. On this \$2,000 have already been paid. The Church Extension Board has voted a loan of \$4,000. The site is regarded as the best for a church in the city. Early in the spring the work of building will begin. The structure will cost \$8,000. Brother Hilton is appealing to the brotherhood for help. Brethren who know the situation at Sioux City give the enterprise their most hearty approval. Such men as H. O. Breedon, B. S. Denny, A. M. Haggard, C. S. Paine and others write enthusiastically of it. Brother Breedon writes: "The brotherhood could do no better service for the master than to erect a fine building for the church at Sioux City."

Conference on Bible-School Work.

The Board of the National Christian Bible-School Association had its first conference in St. Louis, Feb. 11-12, as announced in The Christian Century. Eleven members of the board were present, and for two days gave earnest consideration to ways and means for improving our Bible-school work.

The principle that seemed to dominate the plans of the members was evolution rather than revolution. Make haste slowly might have been adopted for their motto. Nothing radical was considered, but

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rather the idea of using whatever material was at hand and gradually bring about a better condition of things.

The substance of their work can be gathered from the following report of the board, made at the close of the second day's session:

"Realizing the immense importance and value of our Bible-school work, and recognizing also its present limitations and imperfections, the board of managers of the National Christian Bible-School Association has decided upon the following definite lines of work, and the necessary committees of this board have been appointed to have oversight of these several activities, as follows:

1. An Information Committee is charged with the duty of collecting and disseminating all available information in regard to our organized Bible-school work in the several states; methods of work which have been tried with notable success in local schools; the present facilities for normal courses and correspondence Bible courses; the best books on various phases of Bible-school work, etc.

2. A Committee on Reading Courses shall formulate and recommend definite courses of reading on Bible-school work; Bible study, and the religious training of children, for Bible-school teachers, preachers and parents.

3. A Committee on Teacher-Training and Teaching shall have oversight of such means as may be adopted for promoting the more adequate training of Bible-school teachers. This committee shall be expected to keep in touch with the teacher-training work which is now being done under the auspices of the International Sunday-school Association, and shall, if it be deemed wise, establish standards for teacher-training courses of our own, to be conducted either through local circles or by correspondence. It may also give attention to the preparation of supplemental courses for the pupils and to the preparation of examination questions with a view to giving certificates or diplomas to pupils whose written answers show the required degree of excellence.

4. A Ways and Means Committee shall, by such methods as it may devise, secure the necessary funds to meet the expenses of the work of this association. It is understood that the employment of a general secretary or superintendent to devote his whole time to these interests is contemplated. The president of this board shall be chairman of this committee.

5. A Committee on Organization shall prepare plans for the permanent organization of this body and its departments of work, to be submitted to a mass meeting in connection with the general convention of the Disciples of Christ at St. Louis in October, 1904.

Aside from the deliberations of the board, three public meetings were held in which a number of fine addresses along practical lines of Bible-school work

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Four Good Books

"THE LORD'S SUPPER," by G. L. BROKAW.

A timely book. Chapters on "The Death of Christ," "Name and Nature," "Apostolic Observance," "Preparation of the Table," "Music for the Communion," "Weekly Observance," "Bible Readings Appropriate," etc., etc. History to the present century in the centurial form. Doctrine of the Denominations, etc. Part II gives many model observances by some of our best writers. It tells how the supper is observed in our churches, giving the remarks and thanksgiving. Every church officer should have a copy. Price in cloth prepaid, \$1.00; half morocco, \$1.50.

"DOCTRINE AND LIFE," by IOWA WRITERS.

It contains 28 sermons by as many preachers, and a half-tone picture of each with a biographical sketch. The first sermon by Dean Everest is worth more than the price of the book, is the verdict of many who have read it. Sermons by I. N. McCash, A. M. Haggard, D. A. Wickizer, F. H. Lemon, Sumner T. Martin, Jas. Small, H. O. Breedon, etc. Over 500 pages. Price reduced from \$1.50 to \$1.00 prepaid.

REMINISCENCES AND NOTES

By J. H. PAINTER formerly one of the editors of the "Christian Oracle," now the Christian Century. Excellent, pungent, instructive, causes one to smile out loud often. "As full of points as a paper of pins." Chapters on "Broad Views," "Brief Points," "Bible Baptism," "Obedience," "Straw Members," etc. Over 300 pages, cloth binding. Former price \$1.00. Sent prepaid for 65c.

"PRINCIPLES OF INTERPRETATION."

By PROF. CLINTON LOCKHART, of Drake University. Six Colleges have already adopted this as a text book. This is ample proof of its value as authority on Bible interpretation. It should be in every preacher's library and used as a handbook by Bible students. Neatest cloth, \$1.25 prepaid.

The CHRISTIAN UNION, Des Moines, Ia.



were delivered. It was decided to hold another conference some time during the summer when definite plans would be adopted for recommendation to the brethren at the general convention in St. Louis in October. Meantime anyone having suggestions can send them to the secretary, Chas. M. Fillmore, Station P, Cincinnati, O.

Senator Mark A. Hanna died on Monday evening after an illness extending over nearly two months. In another column will be found an appreciation of the man by a neighbor who knew him. It is only just to say that Mr. Darsie had no intention in giving the impression that Mark Hanna was a man without flaws, or that he would approve all he said or did. Mr. Darsie's sketch is merely some sidelights on a character which by reason of its very strength will cause great difference of opinion. For ourselves,

while we recognize many admirable qualities in Mr. Hanna, he did not represent the high type of political life that we hope yet to see regnant in America. His political thought seemed to us unilluminated by a glint of poetry or divinity. But we, like others, may have missed seeing the brightness.

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ILL.

Greater New York.

The seventh annual dinner of the Disciples of Christ in New York was held on Tuesday evening, February 9th. About 125 were in attendance. An elaborate menu was served after which addresses were delivered by Joseph Keevil, Miner Lee Bates, C. W. Martin and F. M. Johns. The president, F. M. Applegate, said the Disciples' Union of Greater New York and vicinity was in a most healthful and thriving condition. The annual dinner has come to be looked upon as the great gathering of the Disciples in New York.

A Ministerial Association has been formed in New York, composed of the pastors and assistants and other resident ministers. We number now about fifteen in all. It is hoped to make this one of the pleasant features of New York fellowship. The association will meet monthly for the discussion of practical topics and for social fellowship.

The Disciples' Club of Columbia University held its February meeting at the home of the writer. The club is composed of various college students, representing seven of our colleges including Hiram, Eureka, Drake, Lexington, Oskaloosa, Bethany and Texas Christian University.

S. T. Willis of the 169th St. Church is enjoying a splendid era of prosperity following the dedication of his new building. His audiences are very greatly increased. R. D. McCoy, a missionary volunteer in attendance at Union Theological Seminary, is assisting Brother Willis this year.

M. E. Harlan in his annual report shows the First Church of Brooklyn to be in a most healthy condition. Every department is in good order and the audiences are especially fine. They gained 20 per cent in membership last year. * * * Miner Lee Bates, the new pastor at East Orange, is getting hold of his work nicely, and has already been initiated into New York conditions. He is doing some literary work at Columbia University. * * * W. G. Oram of the new church at Kensington Brooklyn recently held a week's meeting in which other New York pastors participated. We hope to see the church at Kensington take on new life under his ministrations. * * * Joseph Keevil, who succeeds his brother, John L., at the Greenpoint Church, continues the good work which has been carried on there for several years past. He held a meeting recently with several additions. * * * The work at the Lenox Avenue Union Church shows a healthy growth in every department. Our motto is "A twenty-five per cent increase in all our societies." Several have already attained this number. There have been ten additions at the regular services the past three Sundays. Bro. J. G. Slater of Akron, O., begins a two weeks' meeting with us Feb. 14th. We expect a splendid meeting.

JAS. P. LICHTENBERGER.

We regret to learn of the very serious illness of Bro. T. A. Abbott, corresponding secretary of Missouri. It is thought that this sickness has been brought on by the very great anxiety he has had for enlarging the work in the state. No medicine would perhaps restore him to his usual health again so quickly as a generous response from the great brotherhood of Missouri.

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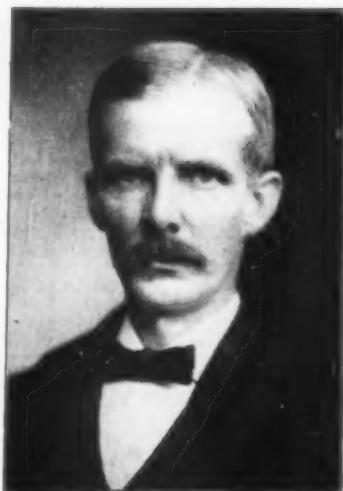
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